The Missionary Herald

VOLUME CV DECEMBER 1909 NUMBER 12

New Year Renewals

SUBSCRIPTIONS to the *Missionary Herald* in large part coincide with the calendar year. Under the new postal rule it is more important than formerly that renewals be made promptly to keep the subscription list from suffering interruption. Accordingly our subscribers are hereby reminded that December is the month for making their renewals in person, or through church clubs, to insure that their names be on the list in readiness for the new year and save our Publication Department work and expense in sending them personal notices. At the same time they are invited to help on the canvass for new subscribers by getting some one else to take the *Herald* for 1910.

Six Months of Missionary Meetings

THE National Missionary Campaign by the Laymen's Movement, to last for six months, with central meetings in fifty of the larger cities and subordinate ones in a hundred or more smaller places, made an excellent beginning at Buffalo, October 16. Its progress from that has been steady and gratifying. The plans for these meetings have been very carefully and thoroughly laid. Provision has been made for co-operating committees of two or three laymen from each denomination in the different cities to be visited by the campaign. A missionary committee of at least three men in each church is contemplated for enlisting local leaders and arousing local interest. The intention is to have, not simply a three days' convention, with visiting speakers, but to set in operation a series of educative missionary services which will continue after the visiting speakers have gone on. Following this educational period a canvass is projected for the purpose of calling forth the latent resources in each of the churches. As a culminating feature of the campaign a missionary conference in behalf of world brotherhood will be held in Chicago, May 3–6, 1910.

A Conference on Missionary Education

ANNOUNCEMENT is made of a conference to be held in New York City, December 8 and 9, to deal especially with phases of missionary education in the home church. Persons invited to the conference include secretaries of home and foreign mission boards, young people's organizations, Sunday school associations, representatives of the Student Volunteer and Laymen's Missionary Movements, and other leading Christian workers. Subjects to be treated cover the history of missionary education, plans for it in churches and Sunday schools, methods for extending it, and practical outcome from it in larger missionary giving. Persons likely to be interested in attending this conference are asked to send their names for registration, with fee of one dollar, to Mr. H. W. Hicks, 156 Fifth Avenue, New York City.

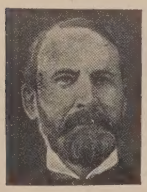
The Woman's Board in Annual Meeting

AS this number of the *Herald* goes to press the Woman's Board of Missions is gathering at Park Street Church, Boston, for its Forty-Second Annual Meeting. Its program comprises five sessions, beginning Wednesday forenoon, November 10, and concluding Thursday afternoon, November 11. In addition to routine business, devotional and incidental serv-

ices, addresses are announced by the following missionary speakers: Miss Martha E. Price and Miss Diadem Bell, of Africa; Miss Harriet L. Osborne, of China; Mrs. William Hazen and Mr. G. Sherwood Eddy, of India; Mrs. J. H. Pettee, of Japan; Miss Alice H. Bushee, of Spain, and Miss Jeannie L. Jillson, of Turkey.

Dr. Creegan's Departure

THE long term of Dr. C. C. Creegan's service as Field and District Secretary of the American Board came to a conclusion at the annual meeting. For over twenty-one years he has been one of the active agents of the Board in the cultivation of its home field, for the last sixteen years as Secretary of the extensive and important Middle District, with his office at New York. Dr. Creegan's work for the Board has been deeply sympathetic and intensely energetic. His friendly offices to the missionaries upon their departures and arrivals at the port of New York have greatly endeared him to them, and his journeyings often among the churches of the district have attached him strongly to their pastors and people. He enters upon his new work as president of Fargo College, North Dakota, with the devoutest good wishes of a host of friends, who will greatly miss his genial presence from among them.



The New Secretary at New York

WE are pleased to announce that Rev. W. L. Beard, of Foochow, China, has accepted the call of the Prudential Committee to take up the work laid down by Dr. Creegan as Secretary of the Middle District, with headquarters at New York. We bespeak for him a hearty welcome on the part of the pastors and constituents in that immense field, embracing Connecticut, New York, Ohio, New Jersey, Pennsylvania, Maryland, District of Columbia, and the states to the south along the Atlantic coast. Mr. Beard was appointed a missionary of the Board at Foochow in 1894. During the past five years he has been a general secretary under the International Committee of the Young Men's Christian Association. Mr. John R. Mott ranks him among the most efficient of their secretaries abroad, but knowing the great need of missionary advocates among the churches at home he cheerfully releases Mr. Beard for the New York position. Realizing how largely the problem of foreign missions is in the home churches, the Prudential Committee have not hesitated to call so vigorous and effective a worker from the field to supplement the Home Department. Mr. Beard's experience in China will make him a rarely interesting speaker among the churches. While trained ministerially, he has the layman's knack of going straight to the point in his addresses. His unusual business keenness will also be a valuable asset. It is expected that Mr. Beard will begin his new work early in the year. In the meantime the New York office will be in charge of Rev. Lewis Hodous, also of Foochow, who is home on furlough.

Outlawed at Osaka

THE steps taken at Osaka after the great fire to prevent the rebuilding of the licensed quarter in the burned district of that city have eventuated even more hopefully than when we wrote of it in these columns last month. Rev. George Allchin sends this intelligence from Karuizawa, September 13:—

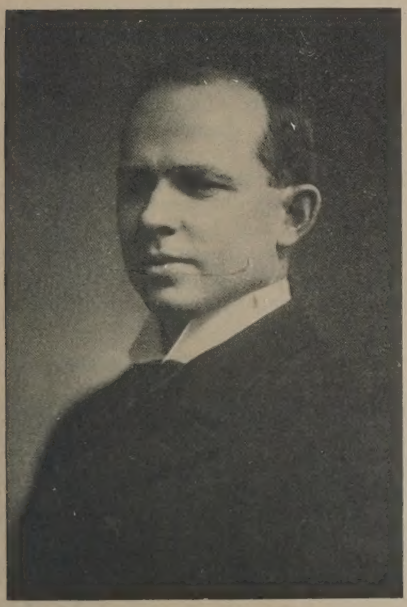
"The *Kobe Herald* of September 10 states that the governor of Osaka has issued an order abolishing the licensed quarter in Osaka from March 31, 1910. The movement which a few of us started a day or two after the fire grew to be a strong one, and the governor, although indifferent at first, was obliged to yield. It is a great victory, and shows the power of the Christian community, comparatively small, to arouse the public conscience."

It would seem that there was more

of missionary initiative in this matter than was apparent from our information of a month ago.

A Helper for Macedonia

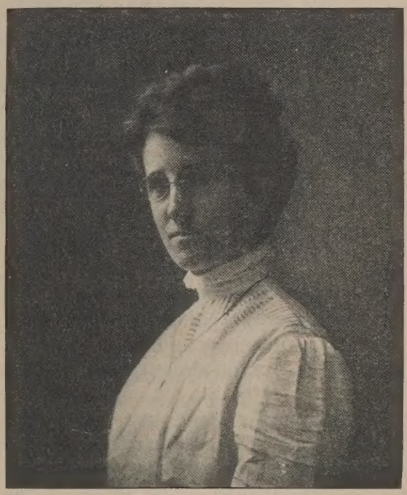
REV. WILLIAM C. COOPER sailed, November 2, from Boston to join the European Turkey Mission. He was born in Bridgeport, Ill., and his college course was pursued at Wheaton, where he received the degree of A.B. in 1906. He went at once to McCormick Theological Seminary, Chicago, from which he was graduated in 1908. He became a Student Volunteer in 1904, and while in college was a leading spirit in missionary efforts. During his summer vacations he labored very successfully in churches in Iowa, Colorado, South Dakota, and Chicago, and was ordained by the Presbytery of Chicago. His home in this country is Bayfield, Col. It is probable that the mission will assign him for work among Bulgarians in Macedonia, possibly in or near the city of Salonica.



REV. WILLIAM C. COOPER

The Belated Portrait

THE portrait of Miss Marion P. Wells, which was alluded to in the last *Herald* as not available for publication with the article, "The King's Messengers," has since been secured and is herewith presented.



MISS MARION P. WELLS

Japanese Visitors

WHEN the Japanese Commercial Commission visited Boston the latter part of October, two of its number honored the American Board by calling at its offices. They were Mr. Ishibashi, of Osaka, editor of the *Morning Sun*, member of parliament, deacon in the Kumi-ai church, and Mr. Watase, who is a teacher in the Peers College, Tokyo. It was a great pleasure to meet these brethren and exchange greetings with them. The presence in this country of so large a company of representative Japanese business and professional men, and their observation of American ideas and life at first-hand, cannot but result in more sympathetic and stable relations between their country and ours. That American missionary work in Japan will also benefit by it is a natural inference from such utterances as those of Baron Shibusawa, who has been

called the J. Pierpont Morgan of Japan. He is reported to have said at a dinner given to the Commission by the Chamber of Commerce in New York, that while he was not certain what the religion of the future would be in Japan, he was certain it would be a religion centering in the salvation of a man in something outside himself; a religion which would emphasize righteousness in a man's life. He had discovered that the highest success in commercial life could be based only upon actions consistent with righteous living, and that no permanent success did come unless it were so based. He was sure the commercial and educational life of any nation, if it is to be progressive, must be based on religion.

Rapid Transit in Africa

AFRICA moves, as witnesses the fact that the railroad from Benguella toward the interior has been opened for passengers so far that Mrs. Stover, on returning to Bailundu in August last, was taken in nine hours over the hardest part of the route which heretofore has required six days by caravan. The design of the builders of this road is to reach the rich mineral deposits in the interior, and the laying of the track thus far gives assurance that before long this railroad will connect our West Central Africa Mission with the coast, thus saving our missionaries from the hard journey of two weeks on foot or by caravan, which has up to this time been necessary to bring them to their stations.

A Strait betwixt Two

So urgent is the demand upon the services of our missionaries to direct relief work, especially the rebuilding of homes for the homeless, in the stricken districts of Asia Minor, that they are forced upon the dilemma of either declining the call or leaving the interest and management of their immediate station work to suffer neglect in order to answer it. So far as possible they try to divide their forces between the two demands, but it is no easy thing to do. On September 22 Dr. Shepard left Aintab and the medical college of which he has charge with nearly $50,000 cash in hand to apply in the rebuilding of homes in several towns. A summons by telegraph from Constantinople to Mr. Trowbridge to go to Kessab with large funds, provided for similar home-building work, confronted him with the question as to how it was possible to answer the demand while occupied fourteen hours a day with college and station business, and the new orphanage building, but half constructed, requiring constant supervision to insure that it be finished before winter without extra expense. No wonder he gives warning that unless the staff there be kept up by new recruits the present force is in danger of breaking down completely before the winter is over.

In Perils of Robbers

THE information which came through the State Department at Washington that Dr. F. D. Shepard, head of the Aintab Medical College and Hospital, was attacked and robbed of twenty-five pounds on Saturday, September 4, in the Islahie District of Djebel Bereket by the outlaw Abtino and four companions has been confirmed by our latest news from Adana, in which it appears that justice is being promptly visited upon the robbers by the Turkish authorities.

A Graded Course of Mission Lessons

THE Bible Study Union announces a course of Sunday school lessons for the coming year, which is quite an innovation in that department. It is entitled, "The Conquering Christ." It is a course of fifty-two lessons upon specifically missionary subjects, arranged in four quarters. In the first quarter it takes up religion in general, and the different religions of the world in particular, to be studied in comparison with Christianity. The second and third quarters deal with the progress of Christianity through the modern mission period, treating not only of what has been accomplished, but also of the missionary task still confronting the Christian peoples of the world. The fourth quarter deals with the prin-

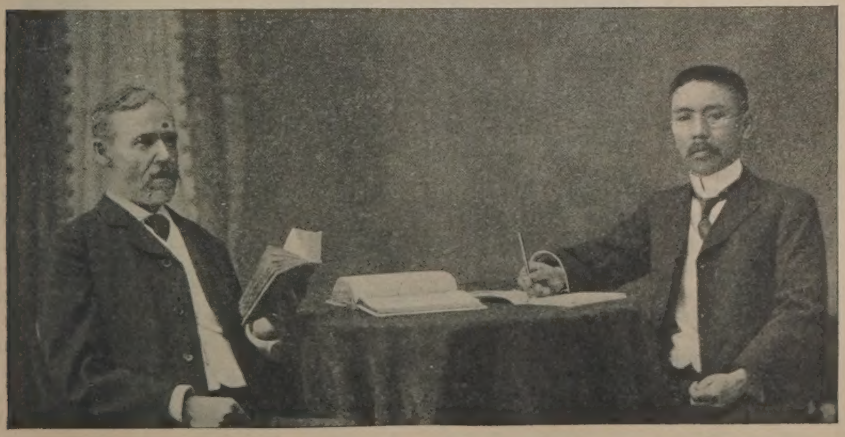
ciples of missionary practice and the fruits of Christian conquest. This course of studies is designed especially for senior young people and adults. It may be taken either entire throughout the year, or in shorter courses of three, six, or nine months. This is an important educational development in the Sunday school work, and cannot but be of exceptional value to classes that take it up and at all faithfully pursue it. Classes outside of the Sunday school also will find it well adapted to their use.

A Lamentable Loss to Japan and Korea

BY the death of Prince Ito at the hand of a Korean assassin Japan loses an able statesman, who has been remarkably successful in mediating between court and commons, between his own and foreign nations, while Korea loses a sincere and influential friend. Of unknown parentage and date of birth, he was adopted into a samurai family and worked his way to an eminence unsurpassed by any of his countrymen outside court or military circles. Trusted and honored exceptionally by his emperor, he yet retained a love for the common people and was democratic in his tastes and tendencies. As regards personal purity he was never the idol of his nation, but his public career was honorable to himself and a great credit to his country. He was one of the makers of New Japan, the father and principal interpreter of her constitution. Years ago in Germany he was profoundly impressed by the opinion of Emperor William and Bismarck, that Christianity is the only safe foundation of national greatness. He never by a personal profession accepted the religion of Jesus, but he was always a friend of missionaries, frequently contributed to their work, and indorsed the principles upon which their enterprises were founded. He was a sincere worker in the interests of international peace and good feeling.

A Commentary in Japanese

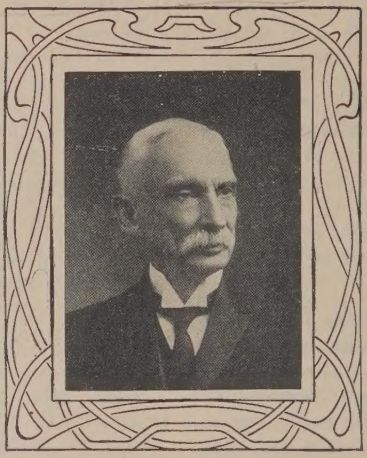
SOME men are well named, Dr. Learned, of Japan, among them. That he is "a man of exact scholarship," as Pres. Noah Porter, of Yale, once called him, speaks well for his new "Commentary on the New Testament," just finished. The fact of the commentary's being the only one for most of the New Testament in the Japanese language, and its improved style also, thanks to Mr. Omiya's fine work, enhance the value of the book. Dr. Learned returns to this country next year upon the second furlough in his thirty-five years of service.



D. W. LEARNED S. OMIYA

Our Missions In Miniature

Spain and Austria	
Stations,	2
Outstations,	88
Missionaries,	9
Native laborers,	64
Churches,	37
Communicants,	2,214
Schools,	75
Pupils,	923
Native contributions,	$14,464



REV. WILLIAM H. GULICK

Mexico	
Stations,	5
Outstations,	45
Missionaries,	15
Native laborers,	31
Churches,	22
Communicants,	1,458
Schools,	7
Pupils,	700
Native contributions,	$11,297

THE PAPAL LANDS MISSIONS

ITS mission work in Papal Lands was undertaken by the American Board, not of its own initiative, but at the urgency of churches which had been attempting such work either independently or through the Foreign and Christian Union. At the annual meeting in Salem, Mass., in 1871, a memorial was presented at the instance of such churches, which resulted in a vote by the Board "to establish missions in Papal Lands as the providence of God should open the way." An early attempt was made to open a mission in Italy, but after extensive correspondence, visitation by missionaries, and consultation with the Waldensian and other Christian bodies, it was considered advisable to abandon this undertaking.

THE MISSION IN SPAIN

The first of the American Board missions in Papal Lands was begun early in 1872 by Rev. Luther Halsey Gulick, M.D., and Rev. William H. Gulick, with their wives. These two sons of the Hawaiian missionary, Rev. Peter J. Gulick, were especially qualified for this initial work, Luther having had experience as a missionary in Micronesia and William among Spanish-speaking people in South America.

Each one of them opened a station in Northern Spain, Dr. L. H. Gulick in the large city of Barcelona, Mr. William H. Gulick in the smaller city of Santander. While religious liberty had been promised to natives and foreigners after the revolution of 1868, there was very little of it in reality. The missionaries could not hold public meetings with much safety, and were obliged to do their work largely by means of small schools and the distribution of religious literature. The first attempt at opening a place of worship was at Santander, where a second story storeroom was fitted up for a chapel. In 1873 a third brother, Thomas L. Gulick, and his wife joined the mission, locating at Zaragoza. The first evangelical church

in Northern Spain was organized with seventeen members, April 9, 1876, at Santander. Rapid growth both of members and congregations followed. In September of the same year a second church was organized at Zaragoza, where two flourishing schools were also opened. Much opposition, even to actual persecution, was experienced at the hands of the Roman clergy and other prejudiced people. To the missionaries their work seemed to be "a battle with a powerful, subtle, and unscrupulous foe." In spite of all hindrances, at the end of ten years the mission had two stations, six outstations, two native pastors and seven native preachers, three churches with 215 members, a boarding school for girls with eleven pupils, and a total of 209 scholars in their schools. In November, 1881, the Santander station and girls' school were removed to San Sebastian, near the border of France. This change proved of much advantage to the mission. Though depleted by the withdrawal of Rev. T. L. Gulick, on account of ill health, and other losses in its working force, by 1884 there were twelve outstations, most of them with growing congregations. At San Sebastian the girls' boarding school, under the charge of Miss Susie Richards, was especially prosperous and influential in disarming the prejudice of the people. In 1887 Miss C. H. Barber succeeded Miss Richards. In 1890 Miss Anna F. Webb and in 1892

IN THE MISSION SCHOOL GROUNDS AT MADRID

Miss Alice H. Bushee and Miss Mary L. Page were added to the staff. In 1892 it was incorporated under the laws of the state of Massachusetts as the "International Institute for Girls in Spain."

At the outbreak of the war between Spain and the United States in 1898 prompt steps were taken to insure the safety of the school. Two days after the war was declared the entire institution, missionaries, teachers, and boarding pupils, crossed by train from San Sebastian to Biarritz in France. There the work went forward uninterruptedly without the loss of a pupil. Another interesting incident connected with that war was the ministry of Mrs. Alice Gordon Gulick to the Spanish soldiers in the prison camps at Portsmouth, N. H. When the institute was moved back again from French to Spanish soil, it was located at Madrid upon a site admirably suited for its work. The death of Mrs. Alice Gordon Gulick in 1903, while the work of reconstruction was in progress, was a very great loss. For twenty-seven years she had been its moving spirit, and had put into it the abundance of her life. Its new building was begun in 1904 and is now occupied in part, though not entirely completed. In 1906 an arrangement was made by which the Normal and Preparatory School for Spanish Girls is carried on by the Woman's Board, Boston, in connection with the American Board, while the International Institute is under sole support and direction of the Corporation in America. The thirty-seven years of labor by our missionaries in Spain have made it manifest that evangelical Christianity has become a permanent institution in that country and has won recognition in Northern Spain as a force for great good among the people.

THE MISSION IN AUSTRIA

Six missionaries, Rev. and Mrs. E. A. Adams, Rev. and Mrs. H. A. Schauffler, and Rev. and Mrs. A. W. Clark, were sent by the American Board in 1872 to Austria, nominally a Christian land, for work in Bohemia, once a stronghold of Protestantism. They opened their first station at Prague, the Bohemian capital and site of the oldest university in Europe, where they were joined in 1873 by Rev. and Mrs. Edwin C. Bissell. They found the churches, both Catholic and Protestant, in a decadent condition, with spiritual and moral life at a low ebb, even among the more intelligent and cultivated people. The whole atmosphere of the country was uncongenial to their missionary message and opposition to their undertaking was common and constant, until in 1879, at a meeting of the Evangelical Alliance at Basle, a formal remonstrance was made and presented to the emperor, Francis Joseph, against the vexations suffered by the American missionaries from the Austrian authorities. This

resulted in some relief to the situation. In June, 1880, the First Free Reformed Church of Bohemia, with twenty-six members, was organized at Prague in the house of Mr. Clark. This church became self-supporting in 1894, has now more than three hundred members, and is the mother of twenty-three other churches, each with its Sunday school and various other forms of Christian activity.

In 1882 Mr. Clark was put in entire charge of the station at Prague, where for ten years Mrs. Clark was his sole associate. When his strength seemed about to give way under the strain of it, valuable assistance was rendered by Dr. H. S. Pomeroy, now of Boston, then a medical student at Vienna, who gave his services gratuitously for more than a year in supervising the mission while Dr. Clark took a much needed rest. In 1891 re-enforcement came to Mr. and Mrs. Clark in the person of Rev. John S. Porter and of Mrs. Porter in 1893.

BROADEST STREET IN PRAGUE

In 1886 the first Young Men's Christian Association in Austria, with seventy members, was formed as an auxiliary to the mission. Official approval for it was secured only after three unsuccessful attempts, and then with all reference to the Bible and religion omitted from the papers of application. Now branches can be established in any part of the country where our mission has as many as ten members. Peculiar interest attaches to several of the outstations, particularly to Tabor, an old walled city founded in 1420, where gospel preaching had been in neglect for more than 260 years, and still more to Husinetz, the birthplace of John Huss, where our mission chapel stands back of his house, in the very garden where he played as a boy.

The influence of our mission in Austria has not been confined to that country. Through the Young Men's Christian Associations connected with it its good effects have reached into Poland and other parts of the Russian empire. A church has been founded and manned at Lodz and two other congregations gathered. A Bible store has been opened and six colporters sent forth to distribute the Scriptures and other Christian literature.

One remarkable outcome of our mission in Austria has been its contribution to work among Bohemians who have emigrated to this country. There are 100,000 of them in Chicago, making it the third largest Bohemian city in the world, nearly half as many in Cleveland, and many thousands in New York. That these people might be provided with Christian teaching and guidance, here in our home country,

the Austrian Mission surrendered two of its ablest workers, Rev. E. A. Adams and Rev. H. A. Schauffler, who returned to this country to organize and superintend the work. The invaluable service of Mr. Schauffler among the Bohemians in Cleveland until his death in 1905 and of Mr. Adams in ministry to the Bohemian population of Chicago until his retirement in 1907 must be reckoned as part of what has resulted from the American Board's Mission to Austria.

The results in Bohemia itself are witnessed by substantial church edifices, mission real estate valued at several thousand dollars, of which a large part was raised by the people themselves, a new Gospel Hall seating 800 recently erected at Prague by friends in Scotland at the cost of $20,000. A living, witnessing church has been planted and is steadily growing. A good degree of religious freedom has been secured and obstacles apparently insurmountable have been overcome. The masses have roused from their long lethargy and the stagnation of ages is past. There is scarcely a town in Bohemia that has not a higher standard of morality and a more enlightened conscience, at the beginning of this twentieth century, through the influence exerted by our Austrian Mission.

THE MISSION IN MEXICO

Of the twenty missions now maintained by the American Board, just one is in the Western Hemisphere. That single mission upon American soil is in the neighboring republic of Mexico, whose area is one-fourth the size of the United States, with a population one-sixth as large. Amid the decadence of the Roman Catholic Church and the consequent spiritual destitution of the Mexican people, the first seeds of evangelical teaching were scattered by the American Bible Society in its distribution of many copies of the Scriptures at the time of the Mexican War. Not till 1866 was there an actual beginning of Protestant missionary work. The year 1872 witnessed the large extension of Protestant missions in Mexico in the opening of stations by the Presbyterian Church (North) and the American Board, in which they were soon followed by both the Northern and Southern Methodist Churches, the Baptists, Cumberland Presbyterians, the Seventh Day Baptists, and the Episcopalians.

For the American Board Rev. J. L. Stephens and Rev. D. F. Watkins began work in 1872 in the city of Guadalajara, the capital of the state of Jalisco and the second city of the republic in size and importance. At this religious and commercial center of Western Mexico a church of seventeen converts was organized in December, 1873. So great interest was awakened by the preaching of the missionaries in outlying districts that the leaders of the Roman Catholic Church became alarmed. In the excitement roused among the people by one of the priests, Mr. Stephens and one of the native con-

verts met a martyr's death. The station was at once re-enforced by the sending of Rev. John Edwards in 1875 and later by the transference of Rev. and Mrs. James K. Kilbourn from Monterey. This entire station was afterwards passed over to the Methodist Episcopal Church South. Early in 1882 work was resumed in this region by the American Board missionaries, Rev. and Mrs. M. A. Crawford, Rev. and Mrs. John Howland, Rev. and Mrs. H. M. Bissell, and Miss Haskins. The church formed in Guadalajara three years later became a center for the surrounding towns and cities. Much malignant and determined opposition has been met with in this field.

NATIVE BIBLE-MAN

The station at Chihuahua was opened in 1882 and occupied by Rev. and Mrs. James D. Eaton. This field in Northwestern Mexico has been a very promising one, with a large population greatly neglected by the Roman Church, to whom evangelical Christianity was a wholly new and welcome message. In 1886 the first church was formed, which has now become large and prosperous, with a Mexican pastor of its own. In 1884 Rev. and Mrs. Alden B. Case joined the mission, and a new station was opened by them in Parral, 200 miles distant and commanding a large field wholly neglected by the Roman Catholic Church, among people living without religious privileges in a state of almost rank barbarism. In 1886 the station of Hermosillo, capital of the large northwestern state of Soñora, was opened by Mr. and Mrs. Crawford, transferred from Guadalajara. This has been an exceptionally fruitful field, yielding a large number of able native helpers.

The Mexican Mission has as yet no organized medical work. Considerable has been done in the way of education, especially through boarding schools and a normal school for girls. Many of the young women thus trained have become teachers in the national schools. There are nearly seven hundred Mexican youths in schools maintained by the Board. There are fifteen of our missionaries now in that country, and with them are twenty-nine Mexican teachers and preachers working for the evangelization of their own people. The twenty-four churches of the mission have over 1,500 communicants, with 3,000 additional adherents. Three of these churches are entirely self-supporting. Last year the Mexican people paid for support of their own work, both educational and evangelistic, $12,494.

This work of the American Board in the Republic of Mexico has involved great sacrifice and labor. Today the gospel can be preached and schools opened in any part of the vast field. An enlightened republic, with entire religious freedom must inevitably result.

ALBANIA: AN OPEN DOOR

By Rev. MORRIS H. TURK, PH.D.

THERE are two well-defined motives for traveling anywhere in God's world. One is to see what has been done, the other is to see what will be done. Of the two the outlook is vastly more rewarding than the retrospect. If it is fine to view the ruins and relics of a former civilization, it is immeasurably finer to witness the building of a new and a diviner order. To see the prophetic awakening of men and nations is as truly a means of culture as to gaze by catalogue on the treasures of art and architecture. The most significant interests of life are not those of the past; and the tourist who seeks the deepest culture and the largest mental and moral uplift from his journey should travel where civilization is in process of achievement, and where men are climbing to higher levels of life and duty.

AN ALBANIAN HIGHWAY

It was some such conviction as this that led Mrs. Turk and myself to forsake a part of our initial plan of a tour along the beaten track of European civilizations, both ancient and modern. There was nothing of renunciation or sacrifice in this. On the contrary we simply went where we most wanted to go. And of all the lifting movements of the kingdom of God, the awakening of Turkey in general and Albania in particular most forcibly attracted us. For we had known many Albanians in Natick. Our church had maintained evening schools and Bible classes for them, and we had come to know somewhat of their aspirations. And so we wanted to see for ourselves the impending uplift in Albania, the approaching transition from oppression to opportunity.

After a visit to Constantinople we planned to enter Albania by way of Salonica and Monastir, that we might see the work of our American Board in these strategic places. To speak in detail of the splendid work of Dr. and Mrs. House and Mr. and Mrs. Haskell in Salonica, or of Mr. and Mrs. Clarke and Miss Matthews in Monastir, would simply be (as an old professor friend of mine would say) "the elaboration of the obvious." Their good works are known to all who love missionary faithfulness and enterprise. But the opening work in Albania is not so well known, and the purpose of this brief sketch is to call attention to the strategic opportunity for our American Board work among "the Eagle people."

Albania is a general term for the western part of European Turkey, the

definite boundaries being the Adriatic on the west, Montenegro and Servia on the north, and Greece on the south. There is no eastern boundary, but Monastir, the terminus of the railway from Salonica, is commonly regarded as the gateway from the east. It was here that we reluctantly left the delightful home of Mr. and Mrs. Clarke, one memorable midnight, for our fifty-mile carriage journey to Kortcha, the leading city of Southern Albania. Here, two years ago, the American Board established the first mission station for work among the Albanians, Mr. and Mrs. Kennedy being the pioneer missionaries to undertake this splendid task.

MRS. KENNEDY LEADING THE FILE

The Albanians have an heroic history. They boast a racial ancestry more ancient than that of Greece. For centuries under Turkish oppression, "the Eagle people" have never been conquered. They are lovers of liberty and have the highest traditions and ideals of honor. Nowhere in Turkey can be found such eagerness to realize the "liberty, equality, and fraternity" of which they have dreamed and for which they have striven. Nominally Moslem, or Greek Orthodox, the Albanians know little of the finer, deeper life of the spirit as interpreted in the Sermon on the Mount. By instinct and tradition reverent concerning holy things, they yet have suffered oppression religiously as well as politically. The most prophetic fact in Albania today is that the Albanians are beginning to discover and understand their intense, insistent hunger for a diviner life.

One of the serious hindrances to Albanian progress is the provincialism due to the lack of adequate means of intercommunication. There is not a railroad in all Albania. There are few wagon roads. The only means of passing between north and south, or east and west, is by horseback over difficult and sometimes dangerous mountain trails. The greatest material need of Albania is a system of railroads. Even wagon roads would do much toward unifying Albanian interests. But in spite of the mountain barriers all sections of the country were well represented at an Albanian congress recently held in Elbasan. Many questions were discussed at this congress, but problems of education had the right of way. As indicating the moral earnestness of the delegates it is heartening to learn that a fund of several thousand dollars was immediately raised for the establishment of a normal school.

On the trail to Elbasan one begins to understand the antiquity of the country and people. Albania was in the time of the Cæsars a Roman province. From Durazzo, on the Adriatic, began the famous Via Egnatia, one of the greatest of ancient roads, passing through Elbasan on its way to Thessalonica and Thrace. Not far from Elbasan a magnificent old bridge, Roman built, spans the muddy Scumbi. Over this road and bridge the noble Cicero went on his way to exile. Through these mountain passes Roman legions returned towards Rome, flushed with

ELBASAN STREET SCENE

KORTCHA, MISS KYRIAS'S SCHOOL

victory. But following these memories of Roman ascendency one can but feel that the time must come when the power of the eagle will be more than matched by the supremacy of the cross.

Elbasan is geographically the heart of Albania, and its people are wonderfully ready for help and guidance. Some of the leading citizens were much disappointed when they learned that we had not come there to establish an American Board school. If only we could have had that royal privilege! But Mr. and Mrs. Erickson are now in Elbasan, for a time at least, and will doubtless find endless opportunities for giving counsel and help. The heroism of these brave missionaries is worthy of all commendation.

It is peculiarly fortunate that the opening work in Albania has the invaluable services of several Albanians of force and faithfulness. Mr. and Mrs. Tsilka in Kortcha have for many years been teaching the two great commandments of God as interpreted by our Master. Here also has Miss Sevastie Kyrias maintained her girls' school with a fidelity and heroism beyond compare. And now a new worker has been added to the ranks in the person of Mr. Kristo A. Dako. For several years Mr. Dako was a scholarly student at Oberlin, and he is now associated with Mr. Erickson at Elbasan. Mr. Dako is already one of the forceful leaders in the development of Albanian ideals, not only in religion, but in all the interests of an enlarging life. His recent refusal of the principalship of the new normal school at a salary more than double that which he how receives gives quiet proof of his loyalty, not only to the American Board, but to his convictions of religious service and leadership.

It would be difficult to overestimate the opportunity for Christian work in Albania. The time is ripe for teaching Christ's gospel. The need of a Christian hospital in Elbasan with a visiting nurse department is an open door for a ministry of untold influence. Both for situation and because of local conditions such an institution would work wonders in concreting the teachings of Jesus. But whatever the methods or institutions, Albania must have Christ and his gospel. And for this our American Board, as representing our churches, is responsible. To fail to rise to this unique opportunity would be the religious tragedy of our day and generation. To give our Albanian brothers and sisters the Christ life is a missionary imperative; and to our Congregational churches the providence of God has given this divine task of redemption.

A FINE TYPE OF JAPANESE CHRISTIAN

By Rev. GEORGE ALLCHIN

DURING the summer of 1909 Japan has lost some eminent men, who as vassals of Keiki, last of the Shoguns, were prominent during the revolution of 1868 in a futile attempt to retain him in power, and after the restoration became pioneers in establishing the new government. One such was Mr. Arai, father of navigation and meteorology in Japan, who died in Tokyo at the age of seventy-four.

Another was Dr. I. Ogata, of Osaka, who may fairly be called father of the medical department of the Japanese army and founder, with Baron Sano, of the Japanese Red Cross Society. He died in Osaka at the age of sixty-seven. His funeral, while conforming throughout to Christian usage, was the most conspicuous that Osaka has witnessed in this generation. Dr. Ogata's family was prominent in history as well as in the medical profession. His father was a physician at the court of the Shogun some years before the restoration, and officially approved of opening the coun-

try to foreign trade and learning. He studied Dutch books, and encouraged the young men about the Shogun to do the same. Among his pupils were Fukuzawa Yukichi, the founder of Keio University; Baron Omura, first minister of war under the present government; Admiral Viscount Enomoto; Baron Otori, once Japanese minister to Korea, and other leaders in forming the government of the New Japan. Dr. Ogata, a small boy in those stormy days, was taught by some of his father's distinguished pupils in Chinese and military tactics, using for the latter Dutch text-books. At sixteen he began the study of medicine at Nagasaki under two Dutch physicians. Four years before the revolution he went to Yedo as physician to the Shogun and instructor in a new school of foreign medicine there. One year later he was sent by the Bakufu government to Holland for further study of medicine, but on the fall of the Shogun his support ceased and he had to return to Japan.

DR. I. OGATA

Young Dr. Ogata was one of the most liberally educated physicians in those times, and although with his father he had supported the Shogun, the new imperial government appointed him court physician in Kyoto. He wanted to decline the appointment that he might not come into conflict with the older physicians, who were conservative and without knowledge of the Western science of medicine. The young emperor was then a boy of sixteen, with a weak body and precarious health. Upon the long journey when he removed his court from Kyoto to Yedo (Tokyo), Dr. Ogata was in constant attendance upon him. At first he was not allowed to consult the emperor face to face; a screen always separated them even when ascertaining the condition of the pulse. For centuries the emperors had drunk only the water from the Kamogawa, a river that runs through Kyoto. The older physicians insisted on continuing this custom, and ordered water in bottles for the young emperor upon his journey. Dr. Ogata objected, and advised fresh water at each resting place. He gained his point by agreeing to drink of it himself three hours before it was served to the emperor. To him in an eminent degree the emperor of Japan today, after a reign of forty-one years, owes his robust physical condition.

Soon after the new government was set up in Tokyo an epidemic broke out among the people, and the residence and large compound of a former daimio were taken for a hospital, with Dr. Ogata in charge, now the military hospital of Tokyo, another having been established previously at Osaka by former pupils of his father, with Dr. Ogata's assistance. Thus the medical department of the Japanese army had its beginning. Things moved rapidly in those days. During the years of Meiji 4 to 20 (1871–88) Dr. Ogata became successively first president of the Military Medical School in Tokyo, chief adviser to the Military Medical Staff, head physician to the Imperial Guards, and president of a

hospital for sick and wounded soldiers during the Satsuma Rebellion. It was due to his advocacy, amid opposition at first, that the purely rice diet of the soldiers was changed to a mixed diet of wheat and rice, resulting in the practical eradication of *kakke* (*beriberi*) from the army and navy. Chiefly because of opposition in this matter he resigned from the army and returned to Osaka. Here he helped to establish the Osaka Medical School, and was for a time its chief lecturer. He also built up the famous Ogata Hospital, in connection with which the present generation of Osaka citizens chiefly know him.

Dr. Ogata had a family of four sons and two daughters. The first son died about twenty years ago. While a student in the higher middle school in Osaka he had become a Christian through the influence of one of his teachers. His earnestness and devotion to Christ are still spoken of feelingly by the older members of the Zemma Kumi-ai Church. His death resulted in the conversion of his mother and aunt, and during the twenty years since almost the whole of the Ogata family have come into this church. The second son, now the head of the family, was educated in Germany. He and his wife are earnest Christians, and their children members of the Sunday school. The third son is an instructor in the medical school of the Imperial University at Tokyo, and the fourth a student in the government medical school in Kyoto. The daughters, now married, are graduates of our Baikwa Girls' School.

Dr. Ogata himself was not baptized till within a few months of his death. Two years ago he retired to his villa outside the city, and spent many leisure hours in studying the Bible. Through his wife and family he had become familiar with Christian belief, but had clung to the Buddhism of his father and mother and to Confucianism, of which he had made a thorough study. As one after another of his family became Christians he began to lose his hold upon the old beliefs and to be much influenced by the new faith. "There is nothing," he confessed at his baptism, "in Confucianism or Buddhism to compare with the Bible teaching of love, the love of God and the love of Christ." When he knew that his last days had come he called together all his family, thirty-five in number, and spoke to them tenderly of his religious experiences, expressing deep regret that he had become a Christian too late to do much work for his Master. But already his acceptance of Christ has influenced others to follow his example. The chief manager of a large business firm, formerly Japanese consul to several foreign lands, became so impressed when he heard that this famous physician and Confucian scholar had made public confession of Christ, that he went and did likewise. A Presbyterian pastor reports that a prominent lawyer and a prominent physician who have joined his church were first led to study the Bible by hearing of the conversion of Dr. Ogata.

His funeral was held in the Young Men's Christian Association hall because his church, one of the largest in the city, was too small for the numbers who wished to attend. Having held the rank of major in the army, and been decorated by the emperor with the third class of the Order of the Rising Sun, he was honored with an escort of one hundred soldiers. Among the twelve hundred in attendance were the governor, military officers, prominent business men and officials, as well as nearly all the physicians of the city. The Christian services lasted for four hours, and were participated in by two judges, a member of the National Diet, and a major of the army, all of whom besides the preacher were members of the Kumi-ai church to which the Ogata family belong. The sight of these prominent men and of so large a number of Christian members in the family of this eminent physician must have impressed that thoughtful audience with the great gain made by Christianity in Japan during the lifetime of this one man.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

OCTOBER RECEIPTS

WE stand $15,521.23 to the good on the receipts of the first two months of our year. During October we exceeded last year's figures by $11,781.75. The gain for the month, however, is not to be credited to churches and individuals who contribute to our regular funds, but mainly to legacies and special gifts. The report, therefore, must be considered distinctly unfavorable. We have learned not to judge the trend in giving altogether by the returns of any one month, as many factors enter in to affect monthly comparisons. Yet we can hardly regard the October donations with complacency. The outcome should serve to re-emphasize the importance of our appeals and plans for the centennial year. Whatever else we do, we must maintain the general fund of the Board. The Prudential Committee, in making appropriations for 1910, decided that while they could not materially increase the allowance for general work of the missions, relief should be given by allowing the officers of the Board to appeal to individuals for a carefully selected list of special objects. Much attention, therefore, is likely to be given to specials this year. The danger at this point is evident. If the specials rob our general treasury, we shall come to disaster at the end of the year. Are we headed that way, when in October we see a gain of $6,297.81 in special gifts and a falling off of $4,971.55 in regular gifts? Probably we need precisely the warning conveyed by the October report. Let all take heed to it.

THE FINANCIAL STATEMENT

RECEIVED IN OCTOBER

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1908	*	*	$34,629.15	$801.64	$4,326.01	$5,988.56	$2,998.12	$1,619.28	$65,524.78
1909	$9,030.89	$1,159.58	37,815.00	677.87	10,623.82	13,245.00	2,562.12	2,192.25	77,306.53
Gain			$3,185.85		$6,297.81	$7,256.44		$572.97	$11,781.75
Loss				$123.77			$436.00		

*Churches and Individuals . . . . . { Total, 1908 $15,162.02 / Total, 1909 10,190.47 } Gain / Loss $4,971.55

FOR TWO MONTHS TO OCTOBER 31

1908	*	*	$38,908.65	$1,295.21	$9,761.52	$7,417.02	$3,925.62	$1,848.66	$85,761.34
1909	$16,915.69	$8,010.75	40,384.90	1,203.26	15,064.38	15,059.22	3,822.12	2,192.25	101 282.57
Gain			$1,476.25		$5,302.86	$6,242.20		$343.59	$15,521.23
Loss				$91.95			$103.50		

*Churches and Individuals . . . . . { Total, 1908 $22,604.66 / Total, 1909 24,956.44 } Gain / Loss $2,351.78

THE WHY AND THE HOW OF THE MISSIONARY COMMITTEE

Prominent business men of various denominations, who for years have been studying the problem of benevolence in the local church, are agreed in emphasizing four things as needful. They are:—

1. The missionary committee.
2. The missionary budget.
3. The every member canvass.
4. The weekly envelope system.

These four points were adopted as the creed of the "Together Campaign" of 1909, and, we understand, the same points are to be urged in the campaign proposed by the committee of 100 laymen in behalf of $2,000,000 for home and foreign missions. The Laymen's Missionary Movement, an interdenominational organization, has also given much prominence to this method. It may, then, be considered as representing the best wisdom of practical men on this subject. We desire to set forth briefly the why and the how of this method.

The Missionary Committee

In these days when the committee system is so thoroughly established in public and social organizations, and when in the church we have committees for so many different functions, it is strange that we have neglected to utilize the same method in our missionary work. Considering that missions are the chief end of the church, it would seem as if there would be a committee here if anywhere. And yet it is a rare thing to find a church with a live committee on missionary work. It is a mistake to leave this to the Standing Committee of the church. We are in an era of specialization, and nowhere is it in greater demand than in the complex life of the modern church. It is not good management to charge one committee with all the important functions in a church. Our churches are composed of various groups of workers, based upon sex, age, and special lines of interest. These can best be co-ordinated for missionary ends by a special committee upon which each organization shall have a representative. Men, and strong men at that, should predominate on the committee.

As to the work of the Missionary Committee, their task is to secure the adoption of an adequate missionary policy for the church, and to *provide a program of missionary activity for the year.* If there is a poor system of offerings, or no system at all, this committee should take the matter in hand. If there is little or no educational work in behalf of missions, the church should know where to lay the blame. If the various organizations in the church are not working in harmony, this committee should act as a co-ordinating force. The Missionary Committee is the key to the situation.

The Missionary Budget

The budget idea is rapidly coming to the front in our best churches. It means that as well-organized churches have a budget of home expenses which the trustees expect to raise, so the Missionary Committee should secure the adoption of a budget of benevolences. In this way the church places before itself definite amounts to be secured for each benevolent object. Instead of firing into the air they agree to fire at a mark. The value of an objective in any line of work is too clear to need demonstration. Whatever the method of obtaining the money, whether by the weekly envelope system or by collections, the best way is to set out to raise a certain amount. By providing a budget, covering all benevolences, at the beginning of the year, it is possible to secure system and balance in the giving. The Apportionment Plan, when brought down to the local church, should form the basis of the budget. To this may be added such local charities as may seem best. Churches which have not used the budget method have no idea of its value and comfort. It enables a church to finish up for a season its giving for a certain object and to know definitely that its duty has

been performed. Growth in benevolence can be secured by advancing the budget as the church grows in wealth and in the benevolent spirit.

The Every Member Canvass

We never shall place our benevolent enterprises upon a firm basis, worthy of the Church of Christ, until we give up depending mainly upon the collection plate. The collection plate, unsupported by personal work, is an ingenious method for belittling benevolence. It accustoms people to place a small change estimate upon the greatest enterprises of God. Every other great cause is supported by a canvass of givers. The Young Men's Christian Associations of America during 1908, a panic year, put some $10,000,000 into new buildings, every dollar of which was raised by a canvass. When will the church learn to adopt this method? It requires work. Yes; that is just the value of it. The world is not going to be won by laziness. Men work and work hard for all sorts of lesser things. Why not work to win the world? Until we dignify the missionary appeal by placing it on a level with other enterprises we never shall enlist the help of large men. If we make it a nickel affair we will get a nickel response.

Set the young men to work on the canvass. They need such responsibility. Many a young man is losing his interest in the church because he is given nothing to do. The Young Men's Christian Association's method in raising funds might be followed wisely in large churches. That is, have canvassing committees, each with its own captain, and encourage a friendly rivalry in securing pledges. A good way is to divide up the names of the congregation, assigning a certain number to each canvasser, with a grand round-up on a certain date to ascertain what progress has been made. By all means let us adopt the Every Member Canvass.

The Envelope System

For the average church we advocate the weekly envelope plan for the collection of pledges. It is simply the installment idea applied to benevolences. The man who gives one dollar under the annual collection plan will rarely fail to give as much as five cents a week under the weekly pledge. That means a gain of 150 per cent, surely something worth obtaining by a simple change in method. Of course the envelope system will not run itself. Unless it is coupled with the canvass it will be a poor arrangement. Where the home expenses are raised by the envelope system the duplex envelope can be utilized to advantage, or two kinds of envelopes of different color can be used, one for the home expense budget and one for the benevolent budget.

We do not claim that every church should adopt this system. There are cases where annual, quarterly, or monthly collections are more effective. Churches which depend upon summer visitors can often do better on the collection principle. Each church must study its own problem and adapt the means to the local situation. While we join with the prominent laymen in urging the above points as generally desirable, we urge them in no hard and fast way. The Board has several excellent leaflets on system in benevolence and we shall be glad to furnish them free upon application. We would particularly call attention to "The Minneapolis Plan," in which the budget and canvass ideas are set forth in more detail.

CHANGES IN THE CORPORATE MEMBERSHIP

Since 1903 Corporate Members have been elected for a term of five years instead of for life. As many of the Life Members wished to come upon the same basis, they voluntarily agreed to have their membership expire with the annual meeting of 1909. This led to so many retiring at the same time that the work of the Committee on New Corporate Members at Minneapolis was of critical importance. A ballot

of nearly two hundred names was presented. Where old-time Corporate Members whose terms expired were nominated by local bodies it was possible to keep them upon the Board by recommending them for re-election. It was possible also to elect a goodly number in the "At Large" class. The limit to this class is 150. It did not seem best to fill the class, on account of the necessities of next year, but enough could be so designated to prevent what would otherwise have been a revolutionary change in the *personnel* of the Board. Its make-up at the present time is as follows: —

Life Members,	67
Members at Large,	139
Representing ecclesiastical bodies,	179
Missionaries,	149
Total,	534

If every local association should qualify for representation on the Board and the "At Large" class should be completely filled there would be 487 Corporate Members, not counting the missionaries or present Life Members.

HOME DEPARTMENT ITEMS

A call has been issued to the Corporate Members of the Board who reside in the New England District to attend a conference, on December 7, in the Old South Church, Boston. Dr. Gordon, the pastor of the church, together with his official board, extend a cordial invitation to the Corporate Members to use the church for this important gathering. Three years ago the Corporate Members of the New England District held a similar conference at Andover, and many will remember this occasion with pleasure. The conference this year is the more important as so few of our members from New England were able to go to Minneapolis. There will be morning and afternoon sessions. Information will be given as to the work of the Board abroad and in the home office, and the Corporate Members will be given opportunity to make any inquiries they desire as to the administration of the Board. The major part of the time, however, will be devoted to devising plans for practical work during the centennial year. Certain definite suggestions will be made as to the co-operation of Corporate Members in the work of the Board. It is hoped also there may be time for pleasant social intercourse.

The Prudential Committee has recently appointed to the Western Turkey Mission Mr. Ernest Wilson Riggs, a grandson of the famous Elias Riggs, who did such a great work at Constantinople, and son of Rev. Edward Riggs, D.D., who is the head of the theological seminary at Marsovan. Two brothers and a sister of his are also on the mission field. A graduate of Mt. Hermon School and Princeton College, Mr. Riggs expects to complete his course at Auburn in June. Between college and seminary he served as instructor in Euphrates College at Harpoot, Eastern Turkey. There has been a pleasant rivalry between Sivas and Marsovan, as to which should secure Mr. Riggs, Sivas having finally drawn the prize.

The great National Campaign of the Laymen's Missionary Movement makes a splendid start. The meetings in Buffalo, Cleveland, Worcester, and Providence have been highly successful. The laymen of our churches are rising to the great situation in foreign lands. They are meeting the challenge of the new opportunity, and are giving promise of a changed atmosphere in our churches in the matter of missionary support. The Board is co-operating in these campaigns to the fullest possible extent. A band of four or five speakers, representing the Board, attends each meeting. The missionaries who have participated for us thus far are Dr. J. P. Jones, Rev. James P. McNaughton, George Sherwood Eddy, and Dr. James H. Pettee, and both in the Congregational sessions and in the general interdenominational meetings have done so with fine effect.

FOREIGN DEPARTMENT

CALL TO ADVANCE

By Secretary JAMES L. BARTON

THE centennial year of the Board promises to be a memorable one at home and abroad. Already we are witnessing here at home an unprecedented enthusiasm for the cause, marked unanimity in effort for increasing gifts, and a missionary revival among laymen throughout the country.

All this, together with returning prosperity in the business world, gives every assurance of a genuine and universal awakening of missionary interest and effort. We already can discern tokens of the rising tide of new and abiding interest in a cause that for nearly a century has increasingly commanded the attention, not only of professing Christians, but of scientists, journalists, diplomats, and men of letters. Today no one apologizes for the missionary and his work. He is recognized as a leader in the promotion of a new social order for the East, as well as of safe government, sound business, and pure religion.

This is the condition at home, in which we have every reason to find occasion for great anticipations for our centennial year. Unquestionably this one hundredth year of the Board is to be the best year ever experienced at home. It is but an indication of the divine supervision of the cause we serve, that at this time, when there is so much to encourage at home, conditions in the various missions are imperatively calling for a new and decisive advance. There has probably never been a time in the history of the work of the American Board when one must search with such painstaking care to discover a discouraging feature in the local conditions that confront the missionaries and native leaders in the twenty missions of this Board; while from nearly all lands there pour in upon us by every post reports of new opportunities, of invitations to new service, of increasing enthusiasm and sacrifice upon the part of the native churches, of perfected organizations, and, in fact, of a preparation for producing notable results never yet realized.

Never have the native churches shown such a spirit of self-forgetful devotion and revealed such a purpose to support their own work as during the year just closed. Nearly $263,000 was paid by the Christians connected with our churches abroad for the support of the work, which forty years ago was entirely supported from missionary funds. Interpreted into American terms based upon the price for a day's wage, this means an average of forty dollars for every member of the church in all our missions, including women and children. If our American churches had given with the same liberality and personal sacrifice, the total of their contributions would have amounted to nearly $29,000,000 for all purposes, including home expenses. They actually gave about $11,000,000. In other words, in their poverty, the Christians in the churches abroad, organized through the labors of the missionaries of this Board, gave during the past year with more than two and one-half times the liberality and sacrifice of our Congregational churches at home.

We have never had associated with us so many native Christian leaders as at the present time, or men and women

so admirably equipped for aggressive, constructive work. Large numbers of the 4,564 native workers are not one whit behind the best of our missionaries in ability to organize and lead their people in triumphant advance. Never have there seemed to be so many conditions demanding an immediate forward movement.

We have only recently entered Albania, and yet today our missionaries there, and their Albanian Christian colaborers, are openly proclaimed by the Albanian beys and leaders, as well as by the people, the true friends of Albania. Their counsel is sought with reference to a system of schools for the country, and Albanians are eager to put their children into Christian schools that our missionaries direct, they even promising liberal financial support for the same. While Albania is ready to listen we have a great opportunity to teach.

The high priest of Islam at Constantinople, with the approval of the Ulema, constituting together the highest Moslem authority known to Mohammedanism, has recently issued a manifesto to the Moslems of Turkey and to the world, proclaiming constitutional government as consistent with Islam; that true Christians and Moslems are worshipers of the one true God, and so are brethren; that sincere Christians will be entitled to a place in paradise; and that fraternity and equality between Christians, Jews, and Moslems are enjoined by Mohammedanism and should be practiced by all good followers of the prophet. No more significant utterance has ever been proclaimed in all the history of Islam. It cannot fail to have a marked effect upon the Moslems of Turkey, India, China, and Mindanao, in which fields we have important missions.

Already in Turkey we are witnessing the dawn of a new day. This appears in the form of a new and to that country a most startling liberty of conscience and action, resulting in a new approach to the non-Christians never before experienced.

As an illustration of the way China is responding, we cite the following eloquent facts. The chapel in Fencho-fu will seat comfortably less than one hundred persons, a few more than the pupils in the mission schools. The male Christian congregation pack it to the doors, crowding out the women entirely, who at the best hope only to occupy the rear corner used as a dispensary.

Chinese teachers in the government schools of the city urge their children to attend the chapel. They are unable to get inside the door, and the pagan teacher chides the Christian missionaries for not accepting as pupils upon the Sabbath the Chinese youth he sends to learn about Christianity. A chapel capable of seating less than one hundred comfortably is frequently besieged by 300 and more.

The mission boys' school at the same place refused four times as many boys as it was able to accept. Let no one dare pray for more open doors in China or Turkey, but let all pray for open hearts and open purses here at home, that we may enter the doors that have become unhinged.

Seven years ago we opened work in Mindanao, one of the large islands in the Philippines. The races of that island are the most savage tribes to be found under the American flag, and hardly to be exceeded in their savagery under any flag. The work has unexpectedly prospered; we have a fine site for our mission at Davao, and a strong hold has already been obtained with the medical and gospel work. Every interest demands an advance; the Prudential Committee has decided to move forward there, and funds for that purpose are coming in most encouragingly from sources outside our regular treasury. To fail to advance here can be but disloyalty to the cause we serve.

Christian members of the Japanese Commercial Commission to the United States spoke with great emphasis of their conviction that missionary work must be strengthened in Japan at this critical period of their history; and

Baron Shibusawa, himself not a professing Christian, stated that a successful nation must have a religion, which, to be stable, must provide for salvation from without the individual, and demand a life of righteousness in its followers. Japan itself calls for a Christian advance.

This is sufficient to demonstrate the fact that conditions confronting our missionaries upon the field have never been more overwhelmingly and compellingly imperative for an immediate advance than at this very hour. To fail to read the signs of the times is to be blind to the providences of God which have gone before and opened the way. To understand these things and withhold our hand is to refuse to minister to those whom the Lord himself has led to our door.

Never did missionaries of this or any other Board stand face to face with opportunities and responsibilities of greater significance; never were the nations more ready for an aggressive advance. This centennial year might easily be crowned with fourfold results over any previous year in our history, if only we were ready to increase our gifts from one-quarter to one-half. The Lord has owned the work of his servants hitherto, and he speaks to us through every avenue of our missionary operations to advance to a triumphant victory.

FIELD NOTES

An Ottoman's Ideal

(*Central Turkey Field*)

To care for the many children left orphans by the massacres at Adana is among the most urgent demands of the situation in that stricken city. The new governor has organized a commission to provide for this need. Its first meeting was held in the house of Rev. W. N. Chambers. After the governor had laid his plan for an orphanage before the commission, Mr. Chambers had a private interview with him, in which the objections and difficulties in the way of it were frankly discussed, and the governor outlined his plan to the missionary somewhat as follows: —

"One of the great difficulties blocking progress in this land has been the large number of divisions, both racial and religious. There has been very strong race antipathy to make impossible the harmonious working together of the various races. Religious fanaticism, hatred, and hostility amongst the various religious communities have been the bane of healthy progress and enlightenment in the land. The foreign missionaries, Catholic and Protestant, with the best of intentions, only added to the number of these divisions instead of diminishing them. Division is weakness; in union is strength. It is the aim of the Young Turk to develop and promote unity. The only basis on which all these warring divisions may arrive at peace and unite is that of Ottoman nationality. We must no longer look on the people as Turks, Kurds, Armenians, or Greeks; they must all become Ottomans and be treated as such. The people must be educated. Every autocratic sovereign in all history has been opposed to education, for in the ignorance and narrow-mindedness of the people lay his strength. Education must break that power and set the people free. This religious intolerance must be removed and broad tolerance in religious matters substituted, in so far as these do not interfere with the best interests of the state.

"In the matter of the orphans, an awful calamity has left hundreds of widows and orphans homeless and helpless. These orphans have lost their natural protectors and the state is responsible for them and must perform its duty in feeding, clothing, and educating them. They are the wards of the nation. This can be done only along lines on which all can unite, that of

Ottoman citizenship. Time will be necessary, but it is the duty of the present generation to do its work conscientiously and well and pass the work on to their children to carry on to completion. The orphanage must be established by the government. The children must be received, not as the children of this or that community, but as Ottomans. Religious divisions must be eliminated; neither Moslem *khoja* nor Christian priest can be admitted as such. The children may repair to their respective places of worship and receive any religious instruction that may be thought necessary — the Moslem to the mosque on Friday, and the Christian to the church on Sunday, but they must receive a high moral training in the orphanage."

A Village Visit

(Mexican Field)

Rev. A. C. Wright sends from Dolores an account of a visit made to that little village in the extreme southwest corner of Chihuahua by Mrs. Wright and himself, in company with a Bible Society colporter. This visit involved a horseback journey of eleven days of eight hours a day in the saddle, over roughest mountain roads. The little church at Dolores is about ten years old, but on account of isolation has had little help from the missionaries and so has grown but little. The question as to whether it were worth while to take so long and difficult a journey in order to visit it was entirely settled for Mr. and Mrs. Wright by the hearty welcome which the people gave them and their eagerness for the Christian message from the missionaries' lips. The days spent there were occupied thus: —

"We hold two services daily and three on Sundays, in the afternoon a series of Bible study and services at night, when many new ones are always intently listening at door and windows. Last night (Sunday) besides the small room which was filled, more than a hundred were listening outside, the schoolmaster having brought benches for them from the adjoining schoolhouse. On Saturday night a social was held, which attracted about an equal number and was most thoroughly enjoyed by many who had not ventured to the religious services."

A Good Beginning

(South African Field)

After three months at his station in Rhodesia, Mr. Arthur J. Orner reports upon the situation as it seems to him. He finds the country delightful, especially Mt. Silinda. Not that he is blind to the unpleasant things, for he makes note of the field as a hard one, with many discouragements, but he is able also to see a very bright side to it. What looks most discouraging to him is the slowness with which things move. He is satisfied that the first requisite of a missionary in that field, aside from leading a consistent Christian life, is to have an unbounded supply of patience. The lack of workers, too, is a discouraging feature. He sees special occasion to take courage and be of good cheer in the marked difference between the natives of the kraals and those who are or have been under the influence of the missionaries. The native Christians

HOUSE WHERE SERVICE IS HELD, DOLORES

with all their weaknesses make a decidedly creditable showing. Though slow, they are faithful and painstaking and very anxious to learn, especially to *do* things.

Anticipating Return

(*Foochow Field*)

On the eve of his departure from this country to resume work at the Ing-hok station after a year's furlough, Rev. Edward H. Smith expresses his keen anticipation of what awaits him there. He is aiming to be with his beloved mission people to spend Christmas, which he anticipates in the following words: —

Christmas in China

"It will be a happy Christmas for us, you can imagine. And you can think of us during the holidays going from one church to another, keeping with them the world's great birthday festival. Of course it will be in Chinese fashion, with firecrackers, candles, Chinese pictures, palms and bamboos in all the churches, and the interminable, many-coursed feasts which we have not yet fully learned to enjoy. But there will be the same Christmas spirit, and that glad heart fellowship which we all can enjoy."

Anticipating Revival

An anticipation still more fondly cherished by the returning missionary he outlines in connection with an earnest request that prayers be offered for the outpouring of the Spirit of God upon churches and schools and people in that field: —

"A far-reaching revival is, we believe, the supreme need of the church, and in hastening that day of power you may all have a share. Signs are not lacking that such a blessed experience may come soon. Great revivals are moving the church in different parts of China. The native preachers are praying and expecting such a work of the Spirit in Ing-hok. One of them in a recent letter described a revival of wonderful power in a neighboring district, and closed by urging that we all pray for a similar work of God in Ing-hok and Foochow. Only we must remember that the answer to our prayers will bring with it grave responsibilities. The time is coming when thousands will be asking for instruction in the way of life. The call will come from heathen villages and remote cities in the district for preachers and teachers to instruct them and their children. Our schools must be ready to furnish them trained Christian leaders, and we must be ready to help establish these centers of light.

A Supreme Opportunity

"This is no time for retrenchment. While commerce and reform and education are progressing by leaps and bounds, the church ought not to let slip the great opportunity of the hour to mold the growing life of the empire. As has been well said, 'It is not only a great opportunity that faces the church, but the greatest opportunity that has ever been hers.'"

Valuable Accessions

(*Austrian Field*)

Two persons recently received into membership of our mission church at Prague are described as follows by Rev. J. S. Porter: —

"A girl of sixteen years had walked several hours from her country home. There was something in her bearing that reminded me of what we had read about one of the old noble families of Bohemia that bore the same name. This girl of such queenly bearing, although poor, proved to be connected with the old nobility of Bohemia. Her parents joined our church several years ago, and one by one the children are following their example. A son has been graduated from an Austrian gymnasium with high honors, has served the required year in the army, and begins now his theological studies in Halle.

"Beside this girl of noble birth stood a man well-nigh fifty years her senior and made his confession of Christ. More than sixteen years ago two of our

preachers were arrested in a small city of Bohemia at the instigation of a priest and were taken by gendarmes to the court house some distance away, where they paid a fine and were released. This gray-headed man was chief of the officers who arrested those preachers. The tracts which he confiscated those years ago were for the most part burned, but some of them he read; and now, an old man, pensioned for his many years of service as an officer of the law, he puts off the long-worn Austrian uniform and puts on the armor of God and is doing valiant service for his heavenly Master. One who haled others to court for their zeal in circulating the gospel is now unusually active in the same kind of work. Every week as he turns his face homeward after service, he has a goodly package of tracts and gospels, which he scatters far and wide before again appearing in church."

LETTERS FROM THE MISSIONS

NORTH CHINA MISSION

EVICTING THE IDOLS

A Sunday afternoon visit by a missionary on his bicycle to an outstation, where he led the people in a Christian service, brought directly under his observation a situation both surprising and sobering. Rev. Charles A. Stanley, Jr., writing from Pang-Chuang, describes it as follows: —

"K'an Fen has been for years our most enterprising outstation, and has made considerable progress with little help at times from the central station. Over a year ago permission was given to combine a village school with our church school, and land and funds connected with the largest temple in the village were set aside as endowment for the scheme. The school which was 'set up' in the chapel immediately sprang into favor, with an attendance this year of thirty-six. This meant that church meetings had to be held elsewhere, and the church moved bodily into another temple at the west end of the village. Afterward it was urged that the 'Niang-Niang' Temple at the east end of the village be utilized as a meeting place for the church, but as the leader said to me it did not 'look nice' to have church with the idols staring at the congregation. Then the suggestion arose from nowhere in particular, like a dust storm, that the idols be thrown out, which was deemed a rash proceeding at first, but finally came to definite consideration and decision. It was decided to use the temple as a school, to let the chapel revert to its original use, and to fill the *k'eng* with the idols. Just after the New Year the idols were removed with ease and disturbance, a paradox which is not a paradox in this land, and repairs were instituted. Two rooms for instructors were built on either end of the old temple, glazed windows put in front, back, and sides, and thorough renovations instituted, resulting in accommodations for, I should think, sixty boys with a bit of crowding. The last time I saw the building it was filled with the dead; day before yesterday I saw it nearly completed for its occupants, and the next time I shall see it filled with the living. Will the poor idols 'turn over in their pound' when they hear the rumpus those thirty-six boys will create?

"Of course it is a good thing and we welcome it with hope for the future, but nevertheless one cannot but say 'poor' idols. The absolute disrespect of the non-Christian Chinese for the gods that have dominated his life and the life of his fathers is something fit to give one pause and is fairly appalling. The Christians were more quiet, hesitant, and reverent about the forced emigration than the other villagers. When a man carries his idols out on a

pole, boots them down the slope of a hole with a 'roll, you ornery thing' (*kun ch'u pa*), and then goes home with not the least sense of having lost anything, it makes one wonder what it is all to mean some day. China is on the borders, not of agnosticism, but of atheism. But she will be redeemed by these same young boys who are now forcing the general mass of the people into a godless life."

EUROPEAN TURKEY MISSION

A SUNDAY AMONG THE AGHRENI

The following is the Rev. E. D. Haskell's account of a day's experience upon a tour which he made in company with Pastor Kimoff, of Drama, in a district upon the west edge of Adrianople vilayet. It is a part of ancient Thrace, and its people, who are largely Mohammedan Bulgarians, are called "Aghreni," in which Mr. Haskell surmises there may be a trace of the name "Agrianians," by which Alexander the Great's soldiers were called. Mr. Haskell says: —

"Brother Kimoff and I had a very interesting Sunday in Daridéré. We went to the Orthodox Church in the morning and were invited home to dinner by an old Drama acquaintance. In the afternoon we saw a group of men, including the priest and the teacher, in the shade across the street from the inn. We went out and joined them, and religious conversation at once was opened. Some asked questions for information, some caviled, some were rude, some courteous, etc. After talking here about an hour and a half we went for a walk to a fountain on the hillside, where again we found some ten or fifteen men, with whom we talked a couple of hours. On the way back we met the priest, who had been home to look up some passages with which to confront us, chiefly about the virtue of anointing with oil. He invited us to sit on the grass by the wayside, and again a crowd gathered. At dusk we all went into the town together. While we were eating our supper the priest and teacher again appeared. This time the priest's object was to ask us how to meet the arguments of atheistic teachers. He is an uneducated man and does not know how to handle these people. So we gave him a lesson in evidences. He was called away and the teacher opened his heart to us. He said that the old Orthodox Church utterly fails to satisfy educated men and the only alternative they know is infidelity. He thought our evangelical faith adapted to their needs, but as teachers in European Turkey mostly are paid by the exarch, the head of the Orthodox Church, what are they to do? He had sympathized with us in the day's arguments, but if he showed it the priest might complain of him and he lose his situation. Thus an ignorant priest can lead about an educated man by the nose."

EASTERN TURKEY MISSION

GETTING ACCLIMATED

Rev. Harrison A. Maynard writes from Bitlis, September 15, of experiences by Mrs. Maynard and himself while they are still new to the country and in the midst of that novitiate through which all foreign missionaries must pass in acquiring the language and otherwise getting acclimated to their field: —

"Slowly but surely the language bugbear retreats. Mrs. Maynard and I were greatly encouraged in our study by the ten days' vacation trip in August, when we managed to travel and get all that we wished without the aid of any interpreter. We camped five days in an apricot orchard belonging to one of our teacher-preachers. This was at Dzughag, on the shores of the beautiful Van Lake.

"On Sunday I attended the 6.30 A.M. service in the village. About thirteen men were present. The work in this village is not so encouraging as it might be. However, this same place has furnished three of our present

DZUGHAG, TYPICAL HOUSE AND DRESS

teacher-preachers, two of whom are very capable. One of these and his family received especial recognition on the part of their village a week or two ago. The villagers begged his father, who is a member of our community there, to collect the village taxes for the government. This was to prevent the over-exactions of a Turk or alien Armenian tax-farmer. Then they persuaded this man's son, our teacher, to bring to the capital city the taxes, in kind, to the value of 6,000 piasters. They would trust no one else, each fearing that the other would steal some of the grain *en route*. He consented on the condition that no threshing, weighing, collecting, etc., be done on Sunday. They consented, so the village keeps the Sabbath, at least formally, and everybody has impressed upon him the meaning of the Lord's Day.

"At noon of the Sunday spent in Dzughag, I went to church in the near village of Aghagh. The work seemed to be very encouraging. As we approached and entered the church, we were greeted with singing, the hearty kind which stirs one's heart and soul. About twenty-five men and thirty-five women were present, besides children. The pastor seemed to be talking straight to them during the sermon, and everybody gave him good attention. Armenians, like Americans, sometimes sleep in church, but these were not that kind. After the sermon I spoke a few words

AN ARGUMENT FOR MISSION WORK

in broken Armenian. When the service was over many came up and kissed my hand, welcoming me.

"Houses, furniture, customs, dress, and other circumstances spoke of limited privileges, limited opportunities, limited means, and limited world view, but their hearts were broad and I felt at home with them.

"It is not unusual to see such sights as the naked, tousled, forlorn little girl on the left of the picture. Such a child compared with one who has graduated from our girls' school seems grievously neglected. Under Christian influences the children become good and useful men and women. Left alone they are a menace to the work already done. A teacher-preacher in that village could have a wonderful effect on such conditions and on the public sentiment toward such. The villagers beg for teachers, too, and receive them gladly."

WEST CENTRAL AFRICAN MISSION

RECENT OBSERVATIONS

Two letters recently received from the West Central African Mission contain observations of that field coincident in part and in part diversified. The first is from Dr. H. S. Hollenbeck, who has just reached his station, the other from Rev. Merlin W. Ennis. To both of them signs of activity in the slave trade are very manifest. Dr. Hollenbeck calls it the "most striking thing about Angola at the present time." Mr. Ennis says, in connection with a journey he had been making: "I have seen more slave shackles on this trip than I ever saw before in this part of the country, and the shackles are all freshly hewn. I imagine that hard times have struck the rum trade and that slave trading is their only profitable resource."

To Dr. Hollenbeck's fresh observation the opportunities for work are great and the field very inviting. He found the natives more attractive than he anticipated, the women, however, less so than the men. "Medically the needs are as abject and constant as they are diverse." Greatly as a hospital of some sort is needed, he sees other things more urgent for which hospital equipment must wait.

Mr. Ennis makes the following observations upon the region lying from two to five hours from Bailundu:—

"In the immediate vicinity of the station the country is very empty, but within easy reach there is a very promising field and plenty of work. Out towards Kamundongo, however, things look their worst, nothing but deserted fields and villages until very near the station. For this reason the future is brighter than the present. The whole region is growing up thickly to bush, and in the course of time I anticipate will all be resettled. In the direction of Chisamba the population is much increased, to probably five times as many as five years ago, an excellent field for evangelistic work."

As the most important matter before the mission Mr. Ennis names "Mr. Currie's scheme for a central training institute and for the extension of our work." These two urgent projects he outlines roughly thus:—

"To have a school at some place to train teachers and preachers. To give others training both in nursing and the rudiments of medicine. That there should be an industrial department such that men could be taught some trade which would make them self-supporting when sent out as preachers. The idea of expansion is that now we are established, we ought to push the work into all the surrounding unoccupied territory, using the native Christians for this as much as possible."

MICRONESIAN MISSION

CHRISTIAN DEVELOPMENT AT KUSAIE

Miss Jenny Olin, writing from the Caroline Islands, July 22, dwells upon some features of her work at Kusaie which especially enlist her interest. She tells how Christian Endeavor methods were made practical in developing

the life and usefulness of their services, resulting in the introduction of a foreign missionary meeting: —

"I had noticed that in their Christian Endeavor meetings, while the attendance was good, the greater number of those who took part had a set phrase or two which they used at each meeting. So that when I had heard one person speak, I knew just about what everyone else was going to say. I spoke to some of the more advanced among them, and we tried to plan something which should help them out of the rut. I thought of my *Christian Endeavor Worlds*, the back numbers of which had accumulated. From them I selected topics enough to last for the year, translating them into Kusaian, and then made a scrapbook, giving one page of helps and suggestions to each topic cut from the *Christian Endeavor World*. In January new officers were elected. The new president knows considerable English, and could use the suggestions to advantage. But many of the other members do not understand so well. While it is the only society on Kusaie, it holds meetings each Sunday evening in each one of the four principal villages. There was only one book, and many of those who had to lead the meeting could not read English. The president overcame that difficulty by calling the leaders together every Monday morning, and as many more as were to have any special part in the meeting, and drilling them on their various parts. This has been going on now for six months, and the influence on the meetings is wonderful. They have even learned that they can make short prayers, something no Kusaian ever knew before, I do believe. One new feature introduced is a foreign missionary meeting. I selected only five for the year, as it was something entirely new and I did not know how they would take up with it. I myself was to have led the first one of them, but was taken ill just before the time for the meeting, so had to send word for them to do as well as they could without me. They were so well prepared that the meeting was a great success. Of course, a collection is a necessary adjunct to a missionary meeting, but knowing their resources I felt delicate about suggesting one. Not so the president. He told them at the first missionary meeting that the next time they had one a collection would be taken. When the next meeting came they were ready, and 51.25 marks were taken up. I do not know as they will be able to keep up at the same rate, but at least they have the desire."

CENTRAL TURKEY MISSION

THE LATEST FROM ADANA

Rev. W. N. Chambers sends from Adana the following items of interest which serve to keep freshly in mind the critical situation of that afflicted region: —

"The governor is still 'going strong.' He announced to me yesterday that he had 'bagged' the brigand that robbed Dr. Shepard two or three weeks ago. The brigand was tracked to the Diarbekir region and is on his way back here to stand trial with good prospect of the gallows. A present of fifty pounds is to be given to the officer who effected the capture, with two pounds each to the soldiers who were with him, as a reward. The brigand's accomplices are being hunted down.

"Ramazan overtook the work of the court-martial and the execution of sentences is delayed. Only three Armenian prisoners remain of the crowd that was arrested in Adana. Some others have been condemned and sent away. A large number of Moslems remain in prison. It is said that a goodly number have been condemned to death, amongst whom are five Armenians from Hadjin. This Ramazan has afforded time for the Moslems to agitate, and they have taken advantage of the religious fast to press their claims. The prisoners telegraphed their complaints and claims to Constantinople and their friends outside have been

working to arouse sympathy. The consequence is that ugly remarks and rumors have caused a bit of unrest in the city. Any sinister remark on the part of the Moslems is sufficient to throw the Christians into doubt and fear. However, the men in command at this time give every indication of serious purpose and determined action. As long as the army remains loyal to them the city is safe, and there is no definite ground for suspicion that any part of the army is disaffected. At the same time one cannot help but feel that the Western Powers made a mistake in withdrawing their ships, thus showing that they had no definite thought of intervention to stop atrocities. The Moslem population is persuaded of this. However, if they were present and had demonstrated at the first outcrop of disturbance, the effect would be most salutary.

"This situation has a depressing effect. The outcome of the court-martial has given no confidence. This makes it all the more difficult for the governor to reassure the people of his honest intentions. However, in spite of very great difficulties he is pushing his work along lines laid down at the beginning. He has just today issued a proclamation that all plunder has to be returned during the ensuing month. Any one found with plunder in his possession will be liable to fifteen years' imprisonment. He proposes to make a tour of the villages, starting tomorrow.

"Relief work is still very absorbing of time, energy, and money. This week we gave out fifty hand sewing machines to widows. We have a list of two hundred more applicants, and propose to give out another fifty as soon as we can perfect the list and get the credit. Later we ought to give another fifty or one hundred machines. Bedding is a very pressing question, and we are buying cotton for this purpose. However, funds are not sufficient to allow us to issue bedding in sufficient quantity to supply the sorely pressing need. It is a good while since we received a remittance from America. We have issued 1,000 beds, and should issue at least 2,000 more, costing five dollars apiece. There are many people still sleeping on mats, and the cold is coming on. The cotton picking is on and affords some work and relief, but this is not permanent. Plans are being completed for the rebuilding of the city. The decision has been made to widen the existing streets. This work will take a long time. Meanwhile much relief must be given."

THE WIDE FIELD

RUSSIA

HAS THE SET TIME COME?

This is the question about Russia pressed by Rev. Royal M. Cole, our missionary in Bitlis, Turkey, on the strength of a communication recently received from a former pupil of his. "A pretty level-headed and reliable man, some thirty years old, who taught in one of our village schools until they were closed by interference of the Turkish government," is Mr. Cole's description of him. After release from imprisonment in Turkey he made his way to Russia, where he has learned something of the language while temporarily assisting his brothers in shop work. Russia to him is "this distasteful country where religion has no significance even for the so-called educated classes, while morality is very much neglected indeed." It seems to him timely that the American Board should turn its attention to that unfortunate land. "I wonder," he says, "if the time has not come to cultivate this country with the blessed gospel. All is very ready for such, but alas! there are no laborers. In Baku City on the Caspian Sea there are three Protestant churches, one Russian, one Lutheran, and one Armenian. The Lutherans are given much to ceremony, but the Rus-

sians are very earnest Christians and have a German pastor, while the Protestant Armenians have no pastor or preacher, though the editor of the *Good Tidings* paper leads them in their Sabbath service without remuneration. There is no prejudice among the people now, and could they have good, regular preachers the Lord's work would prosper very quickly in the land."

THE PORTFOLIO

The World Mission Movement

The American Board, as it is popularly known, which has just finished its annual session here, has had a wonderful and romantic history. . . . Its charter is the New Testament command to go into all the world and preach the gospel to every creature.

But it is not of the religious aim of the society that we wish to speak. A secular newspaper can hardly go into that. But a secular newspaper can properly take cognizance of the immense influence of such societies upon the social, economic, and political progress of the world. They are a part, and a great part, of the tremendous moral uplift that has caught up the world as in a new atmosphere. All of the movements for freedom that have so startled and encouraged the world of recent years, the movements in Turkey, Persia, Spain, and other countries for more individual freedom, the outbursts of patriotic determination to make American cities better, the moral wave that has passed over France, reforming even the looseness of Paris, the brilliant stands that are being made in America and Great Britain against the domination of the liquor traffic — all of these movements are in the atmosphere of the missionary effort which the American Board so vigorously and worthily typifies.

We do not see in a day, or in a generation, the results of the efforts of individuals or groups of individuals. But in the end we are given to see that a great result has come about. It has come about through men's first reforming their own lives and then extending the hand of charity and help to others who are lower down in the struggle. In this view the meeting of such a body as the American Board is a greater compliment to the city that is made its host than that of a dozen more flashy conventions bent upon the exploitation of things worthy in themselves, but transient in effect, for the American Board is dealing with the fundamentals of personal and racial progress.

From an editorial in the Minneapolis Journal, Saturday, October 16.

The Missionary of Today

About the missionary of today — and I have ridden with him, boot to boot, in a score of lands — there is scant reminder of the somber-garbed, psalm-singing, nasal-voiced, narrow-minded proselytizer, who has been made the butt of jokes in comic supplements from time immemorial. The American missionary of the present, clean-cut and college-bred, comes from another mold. He is as carefully trained as the consul or the commercial traveler, though on broader and more comprehensive lines. When he starts for his new field, he is something more than a theologian and a preacher. He has had an agricultural course, and can plow and sow and reap after the most approved fashion; or he knows something of manual industry, and can use a plane, a saw, or a lathe, the tools of a blacksmith, a carpenter, or a mason; possibly he understands the elements of electricity and of hydraulics, and can install a dynamo or set up a ram; or perhaps he is going out as a medical missionary.

History shows nothing finer than the way in which these pickets of civilization, scattered over the strange portions of the globe, have distilled a grim humor out of their desolate situations,

turning not only a bold but a laughing face upon the perils which their lives may bring. There is, indeed, something approaching the divine in their power to rise above hard conditions. . . . In all the world there is no more thrilling romance than that of these pioneers of progress who have carried the gospel of the clean shirt side by side with that of salvation even to the very Back of Beyond.

From "The Romance of the Missionary," by E. Alexander Powell, F.R.G.S., in Everybody's Magazine for September.

Unmistakable Religion

But what struck Hassan most was the character of the Englishman. The great, strong, lean man, with his long, lanky legs, his huge nose and mouth, his powerful frame, his rough homespun coat, appealed irresistibly to the son of the Albanian chieftain. He looked like a man who could slay his enemies, and was equal in strength to two ordinary men. Hassan liked his haughty, imperious ways, the inflexible justice he meted out to the servants. In a land where wealth is synonymous with cruelty and oppression, the stainless honesty and justice of the great, strong man appealed strangely to Hassan. His hatred of cruelty, too, amazed him. One day one of the muleteers was kicking a lame mule which could get up no more under its enormous load. The Englishman came out of his tent with his riding whip, got hold of the man by the neck, and thrashed him in full view of all the camp and of the *mudir* (governor) of the place himself, who had come to pay his call. The muleteer was a Moslem, and it is sheer madness in Turkey for a Christian, of whatever race, to lay hands on a Turk, but the great man never paused for a second when he had made up his mind to anything. He would consult neither means, nationality, nor religion. He feared no man, sometimes, Hassan thought, not even Allah. Yet he served a god of a sort, that was patent. This justice, this honesty, this hatred of cruelty, what were these but his god — a god, too, who demanded an absolute devotion? He swept all other gods before him. Hassan had a vague feeling that if the very Prophet himself had kicked the lame mule the Englishman would have thrashed him. . . .

But it was difficult for the peasant Turks to understand this trait in the Englishman's character when they saw it applied to their own women. The camp was moving up a valley one day to pitch at a spring higher up. On the steepest part of the path they passed a woman carrying an enormous load of sticks on her back. Behind her walked a man, unloaded, who urged on her stumbling steps with oaths. The Englishman was walking himself, the loose limbs under the shabby coat covering the ground with amazing speed. His eyes were on the ground as if he saw nothing, yet all the time no detail escaped him. He had seen the toiling woman with her load. She was only a peasant woman, not young, very wrinkled, smelling of onions and the dirt of years. His face changed as he watched the couple for an instant. The peasant Turk who walked behind the woman was afraid of that look. But the Englishman pushed past him, giving him a thrust with his elbow that sent him staggering among the rocks. Then he strode on to the woman, and since he was so full of rage and anger the man expected he would do the same to her, but the hand he laid on her shoulder was gentle though peremptory. Startled, she paused and dropped her burden. With a strength he seldom displayed he heaved her load on to his own shoulders, and ahead of them all he strode up the mountain side. Now Hassan, who pondered deeply, but thought slowly, realized that these things the Englishman did were done in response to some religious impulse. He never saw him pray, indeed, nor even go to church, but the force which impelled this anger, this indignation, this intense pity for suffering, he recognized as the force of religion.

From "The Soul of a Turk," by Victoria de Bunsen.

The Armenian Awakening. By Leon Arpee. From the University of Chicago Press. Pp. 235. Price, $1.36 postpaid.

This is probably the most complete religious history in the English language of the Armenians as a race. Particular emphasis is placed by the author upon the reform measures of the last century and the relation of the Protestant movement to the present condition of the Gregorian Church. The chapters cover briefly, but concisely, the dark ages of Armenian history and its relation to local political conditions, the escape from absorption by Rome, the spread and decline of Paulicianism, Armenian reforms, and the entrance and extension of Protestantism during the last century. The appendix contains a chapter upon the Turkish constitution restored, with a translation of the constitution.

The book is admirably written, is in full sympathy with the reform movements working within the Gregorian Church, and gathers into a single volume more reliable and valuable information upon the religious history of the Armenians than can be found in any other book. Students of mission work in Turkey, as well as of the history of the Armenians, cannot afford to pass by this interesting and valuable book. J. L. B.

The Chinese. By John S. Thomson. Indianapolis: Bobbs-Merrill Co. Pp. 441.

"The Chinese," by J. S. Thomson, is hardly what its title implies, a serious attempt by one qualified through intimate acquaintance with the Chinese people to give an accurate account of their social relations and activities. A more exact title would have been, "A Foreigner's Observations in China." The writer has studied the Chinese language, is acquainted with Chinese merchants in their business relations with foreigners, and has been a somewhat distant observer of the social life of the people. Chapters I, VII, and X will prove of greatest interest and value to the reader, as there Mr. Thomson writes on subjects upon which he is well informed. The first chapter, "Daily Life of Foreigners in China," contains, with much besides, a lively description of foreign life in Hong Kong. Consciously or otherwise, he takes the Englishman's point of view and "puts first things first" by placing at the opening of the chapter a description of horse racing, golf, and club life. Business activities are placed in a later order, giving an enlarged conception of this vast world harbor.

Chapter VII, "Modern Commerce and Business in China," contains an interesting account of 3,000 miles of railroads now in China and extensive lines projected. The chief impression of the tenth chapter, "Japan's Commercial Example to China," is rather that of warning than of example. The writer is unsparing in his arraignment of Japanese merchants, a charge widely current in China, but too wholesale, as praise for Chinese business integrity needs modification to be wholly true to facts. Chinese traders on a small scale have no lack "of ways that are dark," and if in large business transactions they do better than the Japanese it is probably due to a long heredity of business experience. In great enterprises the Japanese, as compared with the Chinese, are but children, but they are quick-witted children, and are learning that honesty is not only the best policy, but the only policy if business is to survive and prosper.

The remaining chapters are superficial and capricious, written seemingly more for entertainment than to give important information. The chapter on "Chinese Humor" would need considerable revision to be worthy of a place in a "funny column" in a paper devoted to amusements. In Chapter IX, "Chinese Religions and Superstitions," almost everything relating to religions and superstitions is talked about, but nothing is talked through and no serious impression is made. Mr. Thomson's lack of comprehension of the deeper meaning of mission work is well illustrated in his serious advice to Protestant missionaries that they

should confine themselves strictly to medical work.

The book has the defect so common in a foreign writer on any country, that of careless generalization. Thus he says, "Thefts are punished by the family and not the magistrate, the clansman whipping the culprit along the highroad." No inconsiderable part of official punishment in China is for theft of every variety.

Such statements as to Chinese customs and conditions were drawn from Chinese sources, and might have been true at some time or in some section of China, but are accurate only when qualified as to time and place. The writer has a fondness for making reference to his general reading, which often throws darkness rather than light on matters under discussion. Sometimes in striving to be forceful in expression he borders on the grotesque.

The photographic illustrations are excellent, adding much to the attractiveness of the book. Mr. Thomson's good will towards the Chinese is all that could be asked. He has told much of interest concerning the resources of China and its industrial life, but his knowledge of China, politically, socially, religiously, is too limited to qualify him as a guide to full and reliable information. D. Z. SHEFFIELD.

A COURSE OF STUDY ON ISLAM FOR NATIVE THEOLOGICAL STUDENTS AND MISSIONARIES SUGGESTED BY SAMUEL M. ZWEMER, D.D.

The following list of books in Arabic and English is intended for those who desire to make a thorough study of the Moslem problem from a missionary standpoint. It consists of a working library for those who are trying to fit themselves to deal with Moslems. The list is arranged in the order of importance, and wherever possible the publisher of the book and the price are given. In case where there is a translation it is indicated in brackets, *e. g.*, [German].

In addition to these text-books it is important to keep in touch with present day movements in the Moslem world. The following magazines are most useful:—

The Missionary Review of the World. Funk & Wagnalls, New York. $2.50 a year.

Blessed be Egypt. Nile Mission Press, Cairo. 4 shillings a year.

Revue du Monde Musulman. Ernest Leroux, 28 Rue Bonaparte, Paris. 30 francs a year.

The last named magazine is by far the best thing published and all the articles are written by experts, although of course the magazine is not at all from a missionary standpoint.

Arabic Books

The Koran: Cairo edition or that of Fluegel, Leipzig, together with the Concordance of Fluegel, or the more recent one by Ahmed Shah, published in India. The latter has an English dictionary to Koran words as well.

"Mishkat ul Misabih," the most popular book on the Traditions. The Cairo edition is better than the one published in Bombay. Both of them are indexed and can be used as reference text-books. (English translation by Captain Matthews out of print.)

"Moslem Traditions," by El Bochari (original Cairo Press); translation into French by O. Houdas and W. Marcais. 3 volumes. Ernest Leroux, Paris.

"Makalet fi'l Islam": Sale's Introduction, together with an appendix. Published in Cairo and procurable from the Nile Mission Press. [English.]

"Minar ul Hak."

"Mizan ul Hak. Pfander."

"El Hidayah." 4 volumes. On the Mohammedan Controversy.

The last named book is invaluable for reference. All of the books mentioned can be obtained from the American Mission, Cairo, Egypt.

The best commentaries on the Koran for reference are the two-volume edition of El Beidhawi (Cairo) and that of Zamakhshari.

English Books

For reference throughout the course of reading, T. P. Hughes's "Dictionary of Islam," New York and London, 1885.

The original edition is out of print, but reprints can be secured from Luzac & Company, London, and Brill, Leyden, secondhand.

Life of Mohammed:

S. W. Koelle: "Mohammed and Mohammedanism Critically Considered." Rivington & Company, London.

Sir William Muir: "Life of Mohammed," abridged form. London, 1897. S. P. C. K.

D. S. Margoliouth: "Mohammed and the Rise of Islam." London, 1905.

The Koran:

The best edition for reference is Palmer's, in Sacred Books of the East Series. 2 volumes.

Rodwell's translation is published in Everyman's Library, Putnam's Sons, New York, in very convenient and readable form, for 40 cents.

Sale's Introduction, together with his translation, is also valuable.

Islam:

F. A. Klein: "The Religion of Islam." Trubner & Company, London, 1906.

Zwemer: "Moslem Doctrine of God." American Tract Society. 50 cents.

Zwemer: "Islam." Student Volunteer Movement. Paper edition, 35 cents; cloth, $1.00. [German, French.]

"The Mohammedan World of Today" (Cairo Conference Report). Fleming H. Revell Co. $1.50.

"Our Moslem Sisters:" A Symposium. Fleming H. Revell Co. $1.50.

E. M. Wherry: "Islam and Christianity in India and the Far East." $1.25.

"Methods of Mission Work among Moslems." (Cairo Conference Report, printed privately.) Fleming H. Revell Co. $1.00.

W. St. Clair Tisdall: "Mohammedan Objections to Christianity." S. P. C. K., London. $1.25.

THE CHRONICLE

Deaths

September 10. At Bardezag, Western Turkey, the infant daughter of Mr. and Mrs. T. J. S. Ferguson.

October 19. The following cable was received: "Miss Alice U. Hall died after a short illness at Ponasang, Foochow."

Arrivals Abroad

October 2. At Yokohama, Japan, Rev. and Mrs. D. C. Greene and Rev. and Mrs. Morton D. Dunning.

Departure

November 2. From Boston, Rev. William C. Cooper, under appointment to the European Turkey Mission. (See page 523.)

Ordination

October 10. At Plymouth Church, Minneapolis, Minn., President John E. Merrill, of Central Turkey College, Aintab.

Commission

At Portland, Ore., Sunday, October 24, Rev. Edwin Dwight Kellogg and Mrs. Alice Ropes Kellogg were received into the membership of the First Congregational Church, by which they are to be supported at the Shao-wu station of the Foochow Mission, China, and they were formally commissioned to that field. The service was conducted and the sermon preached by Dr. Luther R. Dyott, pastor of the church, the charge to the missionaries given by Rev. George W. Hinman, formerly a missionary in that field, and the commission presented by Dr. H. Melville Tenney, District Secretary of the American Board. "It will be a memorable day in the history of the church," says Mr. Hinman; "the educational and spiritual impression of the services was most profound."

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A memorial service for Capt. A. C. Walkup, whose death, following shortly after the capsizing of the *Hiram Bingham No. II* in the Gilbert Islands, has already been reported, was held in Crystal Lake, Ill., on the afternoon of Sunday, October 3. Crystal Lake is the home town of Captain Walkup's boyhood and early life, and here his brother and sister still reside on the old Walkup farm. A large concourse of villagers and old-time citizens and friends assembled at this service in memory of one whom they had long known and honored. Addresses were made by the

pastor, Rev. J. Boyd Johnston, District Secretary Hitchcock, Mrs. Beulah Logan Tuthill, who was formerly a missionary in the Micronesian Islands, and by Miss M. D. Wingate.

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On Sunday evening, October 17, a commissioning service was held in the College Church, Wheaton, Ill., for Rev. W. C. Cooper, who is under appointment to the European Turkey Mission. Mr. Cooper graduated at Wheaton College after five years of preparatory and college work, afterward taking his theological course in McCormick Seminary, Chicago. A large gathering of students, faculty, and members of the congregation assembled on this occasion. Pres. Charles A. Blanchard preached an impressive sermon and Professor Fisher, of the college, presented the missionary to the American Board on behalf of the church. Mr. Cooper spoke feelingly of the way in which he had been led to give his life to the foreign mission field. The commission was then given on behalf of the American Board by Secretary Hitchcock, accompanied by a brief address, after which the prayer of consecration was offered by Rev. W. H. Chandler, of Wheaton. This college has a number of representatives under different boards in various parts of the foreign field.

DONATIONS RECEIVED IN OCTOBER

NEW ENGLAND DISTRICT

Maine

Brooks, Cong. ch.	13 00	
Dennysville, Cong. ch.	14 07	
Fryeburg, Cong. ch.	13 00	
Kennebunk, Union Cong. ch.	26 37	
Norridgewock, Friend,	5 00	71 44

New Hampshire

Andover, East Cong. ch., 6.50; Rev. W. P. Elkins, 1.30,	7 80	
Bennington, Cong. ch.	7 45	
Bristol, Cong. ch.	16 46	
Hillsboro, Smith Memorial Cong. ch., toward support Rev. C. L. Storrs,	100 00	
Plaistow, N. H., and Haverhill, Mass., Cong. ch.	15 00	
Raymond, Cong. ch.	13 00	
Wilton, 2d Cong. ch., to const., with previous donations, EMMA C. CRAM, H. M.	38 00	197 71
Legacies.—Derry Village, Mrs. Sarah N. Barker, by Cassius S. Campbell, Ex'r,		1,425 00
		1,622 71

Vermont

Brattleboro, Center Cong. ch.	100 00	
Chelsea, Cong. ch., toward support Dr. C. W. Young,	24 28	
Guilford, Cong. ch., add'l,	50	
Jamaica, Cong. ch.	30 00	
Londonderry, Cong. ch.	1 00	
Randolph, Bethany Cong. ch., toward support Dr. C. W. Young,	175 00	
Rochester, Cong. ch.	25 92	
St. Johnsbury, Center Cong. ch.	8 50	
South Hero, Mrs. H. Robinson,	2 00	
West Brattleboro, Cong. ch.	29 62	
Westford, Cong. ch., for Shao-wu,	5 00	
Westminster West, Cong. ch., 8.50; Society of Morals and Missions, 10,	18 50	420 32

Massachusetts

Attleboro, 2d Cong. ch.	37 93	
Auburndale, Cong. ch., 510.86; O. F. Herrick, for Aruppukottai, 15,	525 86	
Ballardvale, Union Cong. ch.	49 27	
Boston, Brighton Cong. ch., 98.56; Boylston Cong. ch. (Jamaica Plain), toward support Miss M. E. Kinney, 20.63; 2d Cong. ch. (Dorchester), 17.47; Friend, 50,	186 66	
Boxford, 2d Cong. ch.	3 00	
Braintree, Storrs Ladies' Foreign Miss. Soc., the Misses Sugden,	5 00	
Cambridge, Pilgrim Cong. ch., 19.90; 1st Cong. ch., 10,	29 90	
Centerville, A brother,	5 25	
Clinton, Ger. Cong. ch.	5 70	
Dalton, 1st Cong. ch., toward support Rev. T. E. Elmer,	500 00	
Easthampton, 1st Cong. ch.	11 78	
East Longmeadow, 1st Cong. ch.	35 36	
Easton, Cong. ch.	17 42	
Enfield, Amanda W. Erving,	25 00	
Globe Village, Evan. Free Cong. ch.	6 17	
Hanson, 1st Cong. ch.	3 00	
Hatfield, Cong. ch.	47 23	
Haverhill, Center Cong. ch., 90.65; North Cong. ch., 37.82,	128 47	
Huntington, 2d Cong. ch.	20 00	
Ipswich, South Cong. ch.	65 00	
Leominster, F. A. Whitney,	15 00	
Lincoln, Cong. ch.	170 00	
Littleton Common, Cong. ch.	16 32	
Lowell, Kate Severy, 7.50, and Lidwin Bernier, 5, for Adana,	12 50	
Lynn, Chestnut-st. Cong. ch.	6 00	
Maynard, Cong. ch.	31 80	
Melrose, Cong. ch.	102 96	
Merrimac, Pilgrim Cong. ch.	20 54	
Newton Center, 1st Cong. ch.	157 74	
Northampton, Mrs. Frances Kneeland,	10 00	
Northboro, Cong. ch.	53 40	
Northbridge Center, Cong. ch.	21 52	
Oakham, Cong. ch.	21 46	
Orange, Central Cong. ch.	26 50	
Oxford, 1st Cong. ch., to const. MRS. ELIZABETH H. SMITH, H. M.	100 00	
Palmer, 2d Cong. ch.	14 43	
Paxton, Cong. ch.	10 00	
Pittsfield, South Cong. ch.	124 47	
Reading, Cong. ch.	33 55	
South Dartmouth, Cong. ch.	5 00	
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich,	65 25	
South Weymouth, Old South Cong. ch.	10 00	
Southwick, Cong. ch.	9 50	
Springfield, Hope Cong. ch.	120 03	
Topsfield, Cong. ch.	14 18	
Wakefield, Cong. ch.	27 13	
Wellesley, Cong. ch., Mrs. H. F. Durant,	25 00	
Wellesley Hills, Roger W. Babson, for literature for North China Mission,	10 00	
Westfield, 2d Cong. ch.	20 00	
Williamsburg, Mrs. Helen E. James,	100 00	
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark,	125 00	
Worcester, Piedmont Cong. ch., of which 68 toward support Dr. and Mrs. J. B. McCord, 78; Plymouth Cong. ch., 17.73,	95 73	

——, Friend, 10 00—3,293 01
Legacies.— Holyoke, Mrs. Eliza Smith, by John Hildreth, Ex'r, 3,000 00
Hyde Park, John R. Fairbanks, by Chas. G. Chick, Ex'r, 3,000 00
Springfield, Mrs. Elizabeth L. Warriner, by Edward Morris and Robert O. Morris, Ex'rs, 3,000 00— 9,000 00
12,293 01

Rhode Island

Central Falls, Cong. ch. 39 26
Providence, Beneficent Cong. ch., 48.96; Free Evan. Cong. ch., 14.40, 63 36
Slatersville, Cong. ch. 8 22—110 84

Young People's Societies

MAINE.— Bangor, Y. P. S. C. E. 5 00
VERMONT.— East Barnet, Y. P. S. C. E., for school in India, 21 00
MASSACHUSETTS.— Abington, Y. P. S. C. E., 5; Charlemont, 1st Y. P. S. C. E., 7.50; East Longmeadow, Y. P. S. C. E., 5; Fitchburg, Jun. Y. P. S. C. E. of Rollstone Cong. ch., for Adana, 5; Lawrence, South Y. P. S. C. E., 8; Melrose, Y. P. S. C. E., for Adana, 9.07; Quincy, Bethany Y. P. S. C. E., 5, 44 57
RHODE ISLAND.— East Providence, Y. P. S. C. E. of United Cong. ch. 15 00
85 57

Sunday Schools

NEW HAMPSHIRE.— Lyme, Cong. Sab. sch. 7 84
MASSACHUSETTS.— Hanson, 1st Cong. Sab. sch., .50; Littleton, Cong. Sab. sch., for Adana, 5; Lynn, Central Cong. Sab. sch., 12.61; do., 1st Cong. Sab. sch., 5; Melrose, Cong. Sab. sch., 5.64; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 31.50; Springfield, 1st ch. of Christ, Cong. Sab. sch., toward support Dr. C. D. Ussher, 100, 160 25
168 09

MIDDLE DISTRICT

Connecticut

Bloomfield, Cong. ch. 31 40
Bridgeport, 1st Cong. ch., 163.50; Black Rock, Cong. ch., 65, 228 50
Canaan, Pilgrim Cong. ch. 59 80
Canterbury, Cong. ch. 17 60
Durham, 1st Cong. ch. 7 00
East Haddam, 1st Cong. ch. 5 54
East Hampton, Cong. ch. 6 41
East Woodstock, Cong. ch. 12 18
Franklin, Cong. ch. 31 00
Gilead, Cong. ch. 20 00
Glastonbury, 1st ch. of Christ, 237 13
Haddam, Cong. ch. 5 00
Madison, 1st Cong. ch. 23 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 47 31
Milton, Cong. ch. 5 72
New Canaan, Cong. ch. 60 73
New Haven, Dwight-pl. Cong. ch., 150; Humphrey-st. Cong. ch., 5; Mrs. Jas. M. B. Dwight, 25, 180 00
New London, 1st ch. of Christ, 31 59
Northfield, Cong. ch. 12 38
Northford, Cong. ch. 15 00
North Stamford, Cong. ch. 10 00
North Woodstock, Cong. ch. 13 00
Norwich, 1st Cong. ch., toward support Mrs. E. H. Smith, 45 00
Salisbury, Cong. ch. 4 40
Sherman, Cong. ch. 58 00
Simsbury, 1st ch. of Christ, 17 88
Somers, Cong. ch. 12 25
South Coventry, 1st Cong. ch. 33 97
Stonington, 2d Cong. ch. 16 39
Stony Creek, Cong. ch. of Christ, 15 30
Stratford, Cong. ch. 21 98
Suffield, 1st Cong. ch. 21 99
Washington, 1st Cong. ch. 1 00
Westchester, Cong. ch. 4 15
Whitneyville, Cong. ch. 10 00
Windsor, Annie M. Sill, for Adana, 25 00—1,347 60

New York

Angola, Miss A. H. Ames, 1 50
Brooklyn, South Cong. ch., 300; ch. of the Evangel, 35; Puritan Cong. ch., 11.56; Zachariah Jellison, 30; Friend, 10, 386 56
Buffalo, 1st Cong. ch., Mary E. Logan Circle, toward support Rev. and Mrs. Chas. M. Warren, 15 00
East Bloomfield, Mrs. Eliza S. Goodwin, 4 25
Flushing, Broadway Cong. ch. 11 40
Friendship, 1st Cong. ch. 8 00
Gaines, Cong. ch. 32 00
Ithaca, Cong. ch. 13 39
Java, Cong. ch. 8 00
Java Village, Cong. ch. 2 00
Lockport, Elijah Ferguson, 5 00
Maine, 1st Cong. ch. 5 25
Moravia, 1st Cong. ch. 10 15
Riverhead, Sound-av. Cong. ch. 33 71—536 21

New Jersey

Newark, Mary E. Eddy and sister, 15 00

Pennsylvania

Kane, Cong. ch. 40 50

Ohio

Austinburg, 1st Cong. ch. 12 50
Brecksville, 1st Cong. ch. 12 00
Charleston, Cong. ch. 1 00
Chester, Cong. ch. 3 00
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 130; East Madison-av. Cong. ch., 6.25; Mrs. C. J. Parsons, 10, 146 25
Lakewood, 1st Cong. ch. 5 00
Lyme, Cong. ch. Mission Circle, 10 00
Marysville, Cong. ch. 8 00
Oberlin, 1st Cong. ch., 80.24; Wm. M. Mead, 10, 90 24
Painesville, 1st Cong. ch. 28 19
Pierpont, Cong. ch. 6 00
South Newbury, Cong. ch. 10 00
Toledo, Washington-st. Cong. ch. 17 79
Wayland, Cong. ch. 1 00
West Williamsfield, Cong. ch. 37 00—387 97

Georgia

Columbus, 1st Cong. ch. 1 00

Young People's Societies

CONNECTICUT.— Bloomfield, Y. P. S. C. E., 7.34; Bridgeport, Y. P. S. C. E., 11.67; Canaan, Pilgrim Y. P. S. C. E., for Adana, 5.40; Canterbury, Y. P. S. C. E., 2.40; New Haven, Pilgrim Y. P. S. C. E., for Ing-hok, 50, 76 81
NEW YORK.— North Bangor, Y. P. S. C. E., for Ing-hok, 15; Riga, Y. P. S. C. E., 5; Tallman, Y. P. S. C. E., for Adana, 15, 35 00
OHIO.—Cincinnati, Walnut Hill Y. P. S. C. E., for Sholapur, 5; Toledo, Washington-st. Y. P. S. C. E., 15.70, 20 70
132 51

Sunday Schools

CONNECTICUT.— Haddam, Cong. Sab. sch., 6; Stonington, 1st Cong. Sab. sch., 12.17, 18 17
NEW YORK.— Brooklyn, Sab. sch. of ch. of Evangel, 15; Sherburne, Cong. Sab. sch., 15.22; Syracuse, Plymouth Cong. Sab. sch., toward support Rev. Walter Foss, 11.70, 41 92
OHIO.— Tallmadge, Cong. Sab. sch., 37.16; Wauseon, Cong. Sab. sch., 5.60, 42 76
102 85

INTERIOR DISTRICT

Kentucky

Ludlow, Fairview Cong. ch. 6 00

Tennessee

Nashville, Union ch., Fisk University,		45 00

Alabama

Talladega, Cong. ch.		5 50

Louisiana

Roseland, 1st Cong. ch.		7 61

Oklahoma

Cline, Cong. ch.	1 55	
Jennings, 1st Cong. ch., for Harpoot,	15 00	16 55

Illinois

Alton, Cong. ch.	2 78	
Big Woods, Cong. ch.	10 00	
Bureau, Cong. ch.	5 00	
Chicago, Kenwood ch., for work, Ahmednagar, 500; Warren-av. Cong. ch., 140.28; 1st Cong. ch., 17.05; Evanston-av. Cong. ch., 5.30; Leavitt-st. Cong ch., 2.36,	664 99	
Elburn, Cong. ch.	29 00	
Evanston, 1st Cong. ch.	67 50	
Galesburg, Central Cong. ch.	10 00	
Hinsdale, Cong. ch.	78 60	
Oak Park, 4th Cong. ch., 25; 1st Cong. ch., of which 1.50 toward support Rev. and Mrs. R. Chambers, and 6.50 toward support Dr. and Mrs. W. A. Hemingway, 21.92,	46 92	
Plainfield, Cong. ch.	13 00	
Rockford, 2d Cong. ch.	80 11	
Roscoe, Rev. Quincy L. Dowd,	15 00	
Roseville, Cong. ch.	13 80	
Seward, 2d Cong. ch.	13 46	
——, J. A. D.	25 00	1,075 16
Less.— Kewanee, item acknowledged in September *Herald* now cancelled,		5 00
		1,070 16

Michigan

Alamo, Cong. ch.	2 25	
Detroit, 1st Cong. ch., of which 50 toward support Rev. and Mrs. J. H. Dickson, 105; Mrs. Helen M. Clark, 10; Mary J. Messinger, 1,	116 00	
Dowagiac, 1st Cong. ch.	7 00	
Manistee, Jane E. Petril,	15 00	
Metamora, Pilgrim Cong. ch.	3 30	
Port Huron, Sturgis Memorial Cong. ch.	5 00	148 55

Wisconsin

Delavan, Cong. ch.	19 66	
Elroy, Plymouth Cong. ch.	3 20	
Fox Lake, Cong. ch.	7 18	
Lafayette, Cong. ch.	7 86	
Madison, Plymouth Cong. ch.	6 00	
Milwaukee, Pilgrim Cong. ch.	50 00	
Rhinelander, Cong. ch.	15 00	
Rio, Cong. ch.	10 49	
Rosendale, Zoar Welsh Cong. ch.	5 55	
Sparta, 1st Cong. ch.	31 00	
Trevor, Liberty Cong. ch.	7 10	
Williams Bay, Cong. ch.	10 20	
Wyocena, Cong. ch.	3 40	176 64

Minnesota

Benson, Pilgrim Cong. ch.	3 00	
Biwabik, Cong. ch.	2 50	
Fertile, Cong. ch.	10 00	
Hawley, Union Cong. ch.	4 17	
Lake City, Swedish Cong. ch.	3 75	
Minneapolis, 1st Cong. ch., 150; Plymouth Cong. ch., toward support Rev. Alden H. Clark, 117.65; Oak Park Cong. ch., 11.30; Mizpah Cong. ch., 3.65; Collection annual meeting, 314.78,	597 38	
St. Paul, People's Cong. ch., 25; Park Cong. ch., 3,	28 00	
West Duluth, Plymouth Cong. ch. Miss. and Aid Soc., for Mt. Silinda,	10 00	658 80

Iowa

Blairsburg, Cong. ch.	10 00	
Cedar Falls, Cong. ch.	175 11	
Clay, Cong. ch.	17 00	
Eddyville, 1st Cong. ch.	4 12	
Emmetsburg, Cong. ch.	20 40	
Iowa City, Cong. ch.	37 91	
Milford, 1st Cong. ch.	11 00	
Minden, Cong. ch.	10 00	
Red Oak, Cong. ch.	39 46	
Salem, Cong. ch.	24 11	
Washington, Pomeroy Mather,	30 00	379 11

Missouri

East Joplin, Cong. ch., for work in Turkey,	3 25	
Lebanon, Cong. ch.	12 00	
Maplewood, Cong. ch.	16 00	
St. Louis, Hope Cong. ch.	5 00	36 25

North Dakota

Gackle, Ger. Cong. ch.	7 00	
Leipzig, Ebenezer Cong. ch., 30; St. Johannesthal Cong. ch., 30,	60 00	
Williston, Cong. ch.	7 06	74 06

South Dakota

Cresbard, Cong. ch.	6 00	
Webster, Cong. ch.	10 00	16 00

Nebraska

Blair, Cong. ch.	17 50	
Brewster, G. H. Brewster Memorial Cong. ch.	5 79	
Crete, Ger. Cong. ch.	15 00	
Hallam, Ger. Cong. ch.	20 75	
Hastings, Emmanuel Ger. Cong. ch.	20 00	
Holdredge, 1st Cong. ch.	8 40	
Irvington, Cong. ch.	15 00	
Lincoln, 1st Ger. Cong. ch.	5 00	
Olive Branch, Ger. Cong. ch.	15 00	
Omaha, St. Mary's-av. Cong. ch., 36.75; Plymouth Cong. ch., 11.50; Saratoga Cong. ch., 5,	53 25	
Princeton, Ger. Cong. ch.	10 00	
Scribner, Cong. ch.	75 00	
Sutton, Ger. Cong. ch.	25 00	285 69

Kansas

Bradford, C. C. Gardiner,	20 00	
Ellis, Cong. ch.	10 00	
McPherson, Cong. ch.	30 00	
Sabetha, Cong. ch.	100 00	
Tonganoxie, Cong. ch.	10 00	170 00

Colorado

Colorado Springs, Philo C. Hildreth, in memory Rev. and Mrs. Edward Hildreth,		25 00

Young People's Societies

ILLINOIS.— Abingdon, Y. P. S. C. E., 5; Crystal Lake, Y. P. S. C. E., for Aruppukottai, 10; Steger, Young Ladies' Mission Circle, for Mt. Silinda, 2.50,		17 50
WISCONSIN.— Waupun, Y. P. S. C. E.		10 00
IOWA.— Decorah, Y. P. S. C. E., toward support Rev. Geo. E. White,		7 50
NEBRASKA.— Fairmont, Y. P. S. C. E., for Harpoot, 15; Sutton, 1st Y. P. S. C. E., 9.70,		24 70
COLORADO.—New Windsor, Ger. Y. P. S. C. E.		10 00
		69 70

Sunday Schools

ALABAMA.— Talladega, Cong. Sab. sch.		12 32
INDIANA.— Porter, Cong. Sab. sch.		10 00
ILLINOIS.— Oak Park, 1st Cong. Sab. sch., 2.88; Rockford, 2d Cong. Sab. sch., 3.13,		6 01
MICHIGAN.— Hart, 1st Cong. Sab. sch.		10 00
WISCONSIN.— Mondovi, Cong. Sab. sch.		6 37
MINNESOTA.— Biwabik, Cong. Sab. sch., 2; Graceville, Cong. Sab. sch., 3,		5 00
MISSOURI.— St. Louis, Fountain Park Cong. Sab. sch., for Shao-wu,		30 00

NEBRASKA.—Douglas, Cong. Sab. sch., for Aruppukottai, 5.20; Hallam, Ger. Cong. Sab. sch., 4.25, 9 45

89 15

PACIFIC DISTRICT

New Mexico

Albuquerque, 1st Cong. ch. 15 00

Washington

Quincy, Cong. ch. 20 00
Ritzville, 1st Ger. Cong. ch. 25 00
Seattle, Rev. W. A. Waterman, 10 00——55 00

Legacies.—Seattle, Sarah Loretta Denney, by Rolland H. Denney and F. M. Muldoon, Ex'rs, 3,000, less tax, 2,820 00

2,875 00

Oregon

Oregon City, 1st Cong. ch. 62 95
Portland, Sunnyside Cong. ch. Miss. Soc., 30; Ger. Ebenezer Cong. ch., 15, 45 00——107 95

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Eureka, 1st Cong. ch. 13 10
La Mesa, 1st Cong. ch. 30 00
Lemon Grove, Cong. ch. 10 00
Los Angeles, J. M. S., toward support Rev. V. P. Eastman, 20 00
Martinez, Cong. ch. 36 00
Murphy's, Cong. ch. 5 00
Pinole, B. T. Elmore, for Pang-Chuang, 5 00
San Francisco, Green-st. Cong. ch. 40 00
Uplands, Chas. E. Harwood, toward support Rev. Watts O. Pye, 150 00——381 10

Territory of Hawaii

Honolulu, Central Union Cong. ch. 34 50

Young People's Societies

CALIFORNIA.—Palo Alto, 1st Y. P. S. C. E., for Aruppukottai, 15; Stockton, Int. Y. P. S. C. E., 2, 17 00

Sunday Schools

OREGON.—Oregon City, 1st Cong. Sab. sch. 3 00
CALIFORNIA.—Eureka, 1st Cong. Sab. sch. 10 00

13 00

MISCELLANEOUS

Canada

Montreal, Mabel Moeser, of which 10 for Ing-hok, and 10 for Sholapur, 20 00

Africa

Wellington, Annie M. Wells, 30 00

Turkey

Semen, Greek Protestant ch., through Rev. L. S. Crawford, 4 40

From the AMERICAN MISSIONARY ASSOCIATION
H. W. Hubbard, New York City
Treasurer

Income of Avery Fund, for missionary work in Africa, 1,773.86, and from estate of Chas. M. Minor, Bridgeport, Conn., for do., 418.39, 2,192 25

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For building for West Gate School, Madura, 1,000 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer 36,515 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California,
Treasurer 300 00

Additional Donations for Special Objects

MAINE.—Bangor, Theological Seminary, for native helper, care Rev. K. A. Hume, 15; do., Eugene W. Lyman, for do., 2; Bath, Central Cong. ch., for do., 13.58; Portland, through H. M. Bailey, for do., 25; do., State-st. Cong. ch., for do., 5; Warren, Cong. ch., for do., 10.24; Woodfords, Mrs. F. A. Hamblen and Mrs. C. E. Leach, for pupils, care Mrs. Giles G. Brown, 12, 82 82

NEW HAMPSHIRE.—Hanover, The Mardin Club, for addition to high school building, care Rev. R. S. M. Emrich, 100 00

MASSACHUSETTS.—Auburndale, Supporters, through Mrs. Geo. P. Knapp, for orphanage at Harpoot, 50; do., Extra-Cent-a-Day Band, for orphanage work, care Rev. Geo. P. Knapp, 10; Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 100; do., Phillips Cong. Sab. sch. (South Boston), of which Friendly class, 50, and Ready Helpers, 2, for work, care Rev. C. L. Storrs, 52; do., Mt. Vernon Cong. ch., A member, for work, care Rev. C. R. Hager, 10; do., 2d Cong. Sab. sch. (Dorchester), Bumpus Memorial class, for work, care Rev. J. E. Merrill, 5; do., 2d Cong. ch. (Dorchester), Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 10; do., J. J. Arakelyan, for native helper, care Rev. R. A. Hume, 25; do., Mrs. Mary A. and Miss Clara B. Woolson, for do., 2; Dalton, 1st Cong. ch., for work, care Rev. T. E. Elmer, 135.51; Dedham, Miss M. C. Burgess, for use Rev. E. C. Partridge, 24; East Bridgewater, A. C. Packard, for work, care Dr. E. L. Bliss, 10; Lancaster, Cong. Sab. sch., Home Dept., for Bible-woman, care Miss Martha S. Wiley, 25; Lincoln, Cong. Sab. sch., for pupil, care Miss E. S. Hartwell, 20; Northampton, Mary Manning Walker, for work, care Mrs. F. F. Tucker, 15; Sandwich, Cong. Sab. sch., Jun. class, for work, care Dr. Chas. T. Sibley, 2; Somerville, Highland Cong. ch., for native preacher, care Rev. E. H. Smith, 50; Taunton, Winslow Cong. ch., for native pastor, care Rev. R. A. Hume, 75; Westboro, Cong. Sab. sch., through Miss E. M. Stone, for pupil in Girls' Boarding School, Monastir, 20; Westfield, Elizabeth K. Snow, for pupil, care Miss Frances K. Bement, 10; Whitinsville, Rev. John R. Thurston, for native helper, care Rev. R. A. Hume, 25; Williamstown, Members of Fowle and Farnsworth families, toward rebuilding Yozgat ch., care Rev. James L. Fowle, 41.80; Worcester, A friend, for missionary residence in the Philippines, care Dr. C. T. Sibley, 2,000, 2,717 31

RHODE ISLAND.—Providence, Mrs. A. G. Thompson, for pupil, care Miss S. N. Loughridge, 5 00

CONNECTICUT.—Bridgeport, West End Y. P. S. C. E., toward replenishing library, care Rev. Wm. B. Stelle, 9; East Litchfield, Y. P. S. C. E., for work, care Mrs. E. C. Partridge, 2.75; Fairfield, Cong. Sab. sch., for work, care Rev. W. P. Elwood, 15; Green's Farms, Grace M. Bedford, for students, care Rev. W. P. Elwood, 30; Hartford, Asylum Hill Sab. sch., for use of Rev. and Mrs. Stephen vR. Trowbridge, 37.62; Lebanon, E. N. Hinckley, for hospital, care Dr. H. N. Kinnear, 2; Norwich Town, A labor of love, for Ing-hok boys, care Rev. L. P. Peet, 20, and for work, care Dr. H. T. Whitney, 15, 35; Plymouth, Cong. ch., for native pastor, care Rev. L. S. Gates, 33; Talcottville, Cong. ch., Friends, for work, care Dr. H. C. York, 10; Waterbury, Chinese Sab. sch. of 2d Cong. ch., for work, care Rev. C. R. Hager, 100; West-

port, Mr. and Mrs. Frank Jelliffe, for use of Rev. W. P. Elwood, 20, 294 37

NEW YORK. — Angola, Miss A. H. Ames, for hospital, care Dr. H. N. Kinnear, 10; Brooklyn, Josephine L. Roberts, 50, and Mrs. Maria L. Roberts, 50, toward chapel at Fenchow, care Rev. P. L. Corbin, 100; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Castile, Sanitarium Miss. Circle, for work, care Miss Frances K. Bement, 20; Malone, Cong. ch. Woman's Miss. Soc., for hospital, care Dr. F. D. Shepard, of which 100 from Lucia I. Gilbert, for support of bed in woman's ward, 200; New York, Grace H. Dodge, toward support native helper, and other work at discretion of Rev. R. A. Hume, 1,000; Perry Center, Friend, for boys' school, Ing-hok, 10; Port Chester, Miss L. W. Simons, for pupil, care Rev. T. D. Christie, 25; White Plains, Friends, for work, care Mrs. E. C. Partridge, 3, 1,371 00

NEW JERSEY. — Glen Ridge, Mrs. Frances E. Cutler, of which 12.50 for work, care Rev. R. Chambers, and 12.50 for work, care Miss E. M. Chambers, 25 00

PENNSYLVANIA. — Powell, Perry Brown, for hospital, care Dr. H. N. Kinnear, 2 00

OHIO. — Cleveland, Euclid-av. Cong. ch., Chas. F. Thwing, for work, care Rev. Geo. A. Wilder, 25; do., Hough-av. Cong. Sab. sch., Miss Wellman's class, for scholarship, care Rev. E. H. Smith, 15; Ira, Mrs. P. L. Oviatt and C. O. Hale, for use of Dr. H. N. Kinnear, 5; Oberlin, the Shansi Memorial Asso., Oberlin College, for native helper, care Rev. P. L. Corbin, 62.50; Toledo, Birmingham Cong. Sab. sch., for work, care Mrs. M. L. Sibley, 15; Unionville, Mr. and Mrs. E. L. Morris, for work, care Dr. H. N. Kinnear, 5; ——, A. Y. M. H., for hospital, care Dr. H. N. Kinnear, 1, 128 50

FLORIDA. — Deland, A. H., toward hospital building, care Dr. H. N. Kinnear, 10 00

KENTUCKY. — Ludlow, Cong. ch. Women's Soc., for work, care Rev. G. P. Knapp, 5 00

TEXAS. — Dallas, Central Cong. ch. Ladies' Miss. Soc., for Bible-woman, care Rev. C. R. Hager, 15; do., Witness Cong. ch., for do., 7.50, 22 50

ILLINOIS. — Chicago, Kenwood ch., C. B. Bouton, for work, care Dr. T. D. Christie, 100; do., Summerdale Y. P. S. C. E., for Edgar B. Wylie School, 10; do., H. Augustine Smith, for memorial cottage, care Rev. T. W. Woodside, 25; do., Jenny C. Pettersen, for work, care Rev. and Mrs. Wm. C. Bell, 5; Dundee, Mrs. Mary and Miss Thusnelda Haeger, for use of Rev. C. R. Hager, 100; Elgin, 1st Cong. Sab. sch., for pupil, Amanzimtote, 10; Oak Park, 1st Cong. ch., Mr. and Mrs. W. S. Butler, of which 40 for Bible-woman and 60 for native helper, both care Miss Mary H. Porter, 100; do., H. W. Austin, for completion of house at Tai-ku, care Rev. P. L. Corbin, 1,500; Payson, Rev. D. B. Eells, for two native helpers, care Mrs. R. Winsor, 50; Rock Island, Geo. N. Taylor, for native helper, Sholapur, 20; Shabbona, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 5, 1,925 00

MICHIGAN. — Carson City, Augusta Sprague, for the Beira boys, Mt. Silinda, care Dr. W. T. Lawrence, 10; Detroit, Mary J. Messinger, for hospital work, care Dr. H. N. Kinnear, 10, 20 00

MINNESOTA. — St. Paul, Rev. Chas. J. Trcka, for theol. sem. building, Foochow, 17 50

IOWA. — Avoca, Ger. Cong. ch. Ladies' Miss. Soc., for work, care Rev. C. R. Hager, 10; Marshalltown, J. G. Brown, for work, care Rev. J. P. McNaughton, 30, 40 00

NEBRASKA. — Crete, L. E. Benton, for hospital, care Dr. H. N. Kinnear, 1; Princeton, Ger. Cong. Sab. sch., for work, care Rev. C. R. Hager, 14, 15 00

KANSAS. — Bradford, C. C. Gardiner, for hospital, care Dr. H. N. Kinnear, 10; Sterling, King's Daughters, for use of Miss E. M. Chambers, 15; Topeka, Int. Y. P. S. C. E. of Central Cong. ch., for work, care Rev. and Mrs. Harrison A. Maynard, 12.50, 37 50

ARIZONA. — Prescott, Rev. Herbert W. Lathe, for hospital, care Dr. H. N. Kinnear, 10 00

WASHINGTON. — Bellingham, Ella L. Belyea, of which 15 for work, care Rev. R. A. Hume, and 15 for work, care Mrs. M. M. Webster, 30; Seattle, Rev. Geo. W. Hinman, for work, care Dr. H. N. Kinnear, 5, 35 00

OREGON. — Sherwood, Wm. Schatz, for work, care Rev. C. R. Hager, 7 50

CALIFORNIA. — Fresno, Friend, toward new church at Marsovan, 5; Fruitvale, Cong. Sab. sch., for orphanage work, Harpoot, 10; Los Angeles, J. C. Avakian, for orphanage, care Rev. Geo. P. Knapp, 40; North Pasadena, Y. P. S. C. E., for do., 7.63; Upland, Mrs. C. E. Harwood, for pupil, care Rev. J. H. Pettee, 25, 87 63

HAWAII. — Lihue, Kauai, Mrs. M. S. Rice, for work in Central Turkey, 1,000 00

CANADA. — Montreal, D. W. Ross, for work, care Rev. H. K. Wingate and Rev J. L. Fowle, 50; Ottawa, Miss M. G. McEwen, for pupil, care Miss Annie E. Gordon, 25; Windsor, H. O. Farnol, for native preacher, care Rev. M. W. Ennis, 22.50, 97 50

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

H. W. Barker, Toronto, Ontario, *Treasurer*

For work at Chisamba, 323 05

AFRICA. — Natal, Inanda Seminary, of which 28 from pupils, and 18 from teachers, for assistance of poor girls in school at Aintab care Miss I. M. Blake, 46 00

CHINA. — Canton, Chas. C. Selden, for orphanage, care Rev. Geo. P. Knapp, 1,000 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For work, care Miss H. C. Norton,	6 00	
For work, care Miss M. L. Daniels,	20 00	
For repairs on Hume Memorial Hall,	100 00	
For pupils, care Rev. H. Fairbank,	40 00	
For pupil, care Mrs. R. Winsor,	16 98	
For Bible-woman, care Rev. C. R. Hager,	35 00	
For Okayama Orphanage,	3 87	221 85

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For use of Miss E. M. Chambers,	6 00	
For pupil, care Miss C. Shattuck,	15 00	
For use of Miss M. M. Haskell,	1 00	
For orphanage, care Miss M. B. Poole,	1 90	23 90

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer*

For use of Mrs. G. D. Marsh,	25 00	
For use of Miss A. G. Chapin,	4 10	
For pupils, care Miss C. Shattuck,	15 55	44 65

St. Paul's Institute

Income, 869 24

Income Blank Memorial Fund

For scholarship, Anatolia College, 39 00

10,623 82

Donations received in October, 61,499 41
Legacies received in October, 13,245 00

74,744 41

Total from September 1, 1909, to October 31, 1909 Donations, $83,801.23; Legacies, $13,659.22 = $97,460.45.

Endowment Fund of Higher Educational Institutions

NEW JERSEY. — Montclair, Cong. ch., A family, 1,000 00

Work in the Philippines

NEW YORK. — New York, K. 300 00

MINUTES OF THE ANNUAL MEETING

THE American Board of Commissioners for Foreign Missions commenced its One Hundredth Annual Meeting in the Plymouth Church, Minneapolis, Minn., Wednesday, October 13, 1909, at 10.30 A.M.

CORPORATE MEMBERS PRESENT

Maine

Galen C. Moses, Bath.
Rev. Leavitt H. Hallock, Lewiston.

New Hampshire

Rev. Lucius H. Thayer, Portsmouth.

Vermont

Rev. Henry Fairbanks, St. Johnsbury.
Rev. Clifford H. Smith, Pittsford.
Frank H. Brooks, St. Johnsbury.
Rev. Christopher C. St. Clare, St. Johnsbury.

Massachusetts

Samuel B. Capen, Boston.
G. Henry Whitcomb, Worcester.
Rev. John R. Thurston, Whitinsville.
Rev. Charles H. Daniels, So. Framingham.
Rev. James L. Barton, Newton Center.
Rev. DeWitt S. Clark, Salem.
Charles A. Hopkins, Brookline.
Frank H. Wiggin, Boston.
Henry H. Proctor, Boston.
Rev. Cornelius H. Patton, Newton.
Francis O. Winslow, Norwood.
Rev. William E. Strong, Newtonville.
Rev. Albert P. Fitch, Boston.
Rev. George A. Hall, Brookline.
Alfred S. Hall, Winchester.
Arthur Perry, Boston.

Connecticut

Rev. Edward N. Packard, Stratford.
John H. Perry, Southport.
Rev. William W. McLane, New Haven.
Rev. James W. Bixler, New London.
Rev. Frank D. Sargent, Putnam.
Rev. Henry C. Woodruff, Bridgeport.

New York

Rev. Henry A. Stimson, New York City.
Rev. Charles C. Creegan, New York City.
Charles A. Hull, Brooklyn.
Rev. Albert T. Lyman, Brooklyn.
Guilford Dudley, Poughkeepsie.
H. W. Hicks, New York City.
George W. Baily, Brooklyn.

New Jersey

Rev. Charles H. Richards, Montclair.

Ohio

Rev. Washington Gladden, Columbus.
William W. Mills, Marietta.
Rev. John W. Bradshaw, Oberlin.
Rev. Irving W. Metcalf, Oberlin.
Edward H. Rhoades, Toledo.
Pres. Alfred T. Perry, Marietta.
H. Clark Ford, Cleveland.

District of Columbia

John B. Sleman, Jr., Washington.

Illinois

Ralph Emerson, Rockford.
Rev. Edward M. Williams, Oak Park.
Rev. E. F. Williams, Chicago.
Edward H. Pitkin, Oak Park.
Rev. A. N. Hitchcock, Chicago.
Rev. Clarence A. Beckwith, Chicago.
David Fales, Lake Forest.
Rev. Frank N. White, Chicago.
Pres. Thomas McClelland, Galesburg.
Thomas C. MacMillan, Chicago.
Frank Kimball, Oak Park.
Rev. John C. Myers, Gridley.
Pres. Graham Taylor, Chicago.

Michigan

George Parsons, Watervliet.
Rev. Archibald Hadden, Muskegon.
George N. Stray, Ludington.
C. B. Stowell, Hudson.
Rev. Carl S. Patton, Ann Arbor.

Wisconsin

Pres. Edward D. Eaton, Beloit.
John M. Whitehead, Janesville.
Rev. Eugene G. Updike, Madison.
Orrin H. Ingram, Eau Claire.
C. S. Kitchel, Milwaukee.
Rev. Judson Titsworth, Milwaukee.

Minnesota

Rev. James W. Strong, Northfield.
Rev. George R. Merrill, Minneapolis.
William H. Laird, Winona.

Miss Margaret J. Evans, Northfield.
Pres. Cyrus Northrop, Minneapolis.
Lowell E. Jepson, Minneapolis.
Rev. Harry P. Dewey, Minneapolis.
David Percy Jones, Minneapolis.
Frederick W. Lyman, Minneapolis.
Charles H. Cooper, Mankato.
Charles M. Way, Minneapolis.

Iowa

Rev. J. E. Snowden, Cedar Falls.
F. A. McCornack, Sioux City.
Rev. Frank W. Hodgdon, Des Moines.

North Dakota

Rev. Robert Paton, Carrington.

South Dakota

A. Loomis, Redfield.
Rev. A. Craig Bowdish, Mitchell.

Nebraska

Pres. D. Brainerd Perry, Crete.
Rev. Lucius O. Baird, Omaha.

Kansas

Pres. Frank K. Sanders, Topeka.
Robert R. Hays, Osborne.

Washington

Rev. Edward L. Smith, Seattle.

Oregon

Pres. William N. Ferrin, Forest Grove.

California

Rev. H. Melville Tenney, East Oakland.

HONORARY MEMBERS

Maine

Prof. C. M. Clark, Bangor.

Massachusetts

Edward Warren Capen, Boston.

Illinois

Rev. W. T. McElveen, Evanston.

Michigan

Rev. Eldridge Mix, Grand Rapids.

Minnesota

Rev. George Huntington, Northfield.
Rev. G. P. Merrill, Minneapolis.
Rev. C. C. Warner, Crookston.
J. S. Decker, Austin.
Thomas Hudson, Mankato.

Nebraska

Rev. J. D. Stewart, Aurora.

Washington

Rev. Samuel Greene, Seattle.

MISSIONARIES PRESENT

Rev. and Mrs. Otis Cary, Japan.
Rev. and Mrs. J. H. Pettee, Japan.
Rev. H. J. Bennett, Japan.
Rev. and Mrs. J. P. Jones, Madura.
G. Sherwood Eddy, Madura.
Rev. and Mrs. William Hazen, Marathi.
Rev. A. H. Clark, Marathi.
Miss A. L. Millard, Marathi.
Rev. and Mrs. D. Z. Sheffield, North China.
Mrs. W. S. Ament, North China.
Rev. and Mrs. A. B. DeHaan, North China.
Rev. Lewis Hodous, Foochow.
Rev. and Mrs. E. D. Kellogg, Foochow.
Rev. A. E. LeRoy, South Africa.
Rev. J. H. Dickson, Ceylon.
Pres. J. E. Merrill, Central Turkey.
Miss C. M. Welpton, Central Turkey.
Rev. J. P. McNaughton, Western Turkey.
Rev. and Mrs. G. E. White, Western Turkey.
Miss S. W. Orvis, Western Turkey.
Rev. G. P. Knapp, Eastern Turkey.
Rev. T. T. Holway, European Turkey.
Rev. W. C. Cooper, European Turkey.

President Capen took the chair, a hymn was sung, and devotional services were led by Rev. J. W. Bradshaw, of Oberlin, O.

An address of welcome was made by Rev. H. P. Dewey, and responded to by the President.

The President nominated the following committee, and it was chosen:—

Business Committee.—William H. Lewis, of Washington; Pres. Frank K. Sanders, of Kansas; John B. Sleman, of District of Columbia; Galen C. Moses, of Maine; William E. Sweet, of Colorado; Rev. William F. Stearns, of Connecticut; Rev. Frederick B. Hill, of Minnesota.

The President appointed the *Committee on Nominations:* Rev. H. C. Herring, H. Clark Ford, Rev. C. C. Creegan, David Fales, George W. Baily.

Frank H. Wiggin, the Treasurer, presented his report and the Auditor's report, together with the certificate of the expert accountant, and the report was accepted.

The report of the Prudential Committee on the Home Department was presented in print by Secretary Patton, who made an address.

The President nominated the following *Committee of Arrangements:* F. W. Lyman, D. P. Jones, J. R. Kingman, A. P. Stacey, D. C. Craig, E. W. Decker, H. H. Hunt, B. W. Smith, W. N. Carroll, B. H. Woodworth, and they were chosen.

Prayer was offered by Rev. Otis Cary, of Japan. Recess taken to two o'clock.

WEDNESDAY AFTERNOON

The President took the chair at two o'clock.

Prayer was offered by Rev. E. M. Williams.

The Annual Survey of Missions was presented in print by Secretary Barton, who made an address.

Prayer was offered by Rev. J. P. Jones, of India.

Addresses were made upon *Turkey* by Rev. Theodore T. Holway, of European Turkey; Rev. James P. McNaughton, of Western Turkey; Rev. George E. White, of Western Turkey; Rev. George P. Knapp, of Eastern Turkey; and Pres. John E. Merrill, of Central Turkey.

Prayer was offered by Harry Wade Hicks, Secretary of the Young People's Missionary Movement.

A Memorial Service for the missionaries and Armenian pastors and teachers who were killed in the massacres at Adana was led by Pres. John E. Merrill, of the Central Turkey Mission, who read the names of the martyrs, the Board standing as the names were read. Rev. Manasseh G. Papazian, of New York, made an address. Prayer was offered by Rev. James P. McNaughton, of Smyrna. The hymn, "For all thy saints who from their labors rest," was sung.

An address was made by Rev. Albert E. LeRoy, of the South African Mission.

A resolution concerning a monument in Sumatra for Messrs. Munson and Lyman was introduced and referred to the Business Committee.

The following committees were nominated and appointed:—

Committee on the Treasurer's Report.—Alfred S. Hall, of Massachusetts; D. Percy Jones, of Minnesota; W. W. Mills, of Ohio; Rev. Archibald Hadden, of Michigan; E. H. Pitkin, of Illinois.

Committee on the Report of the Home Department.—Rev. Edward L. Smith, of Washington; Rev. Albert P. Fitch, of Massachusetts; Rev. C. E. White, of New Hampshire; Pres. F. K. Sanders, of Kansas; Frank Kimball, of Illinois.

Committee on the Report of the Foreign Department.—Rev. W. E. Barton, of Illinois; John B. Sleman, of District of Columbia; Rev. L. O. Baird, of Nebraska; Rev. J. W. Bixler, of Connecticut; Rev. C. J. Allen, of New York.

Committee on Place and Preacher.—Rev. C. H. Richards, of New Jersey; Rev. F. W. Hodgdon, of Iowa; Rev. C. C. St. Claire, of Vermont; C. B. Stowell, of Michigan; Galen C. Moses, of Maine.

Committee on Nomination of Officers.—John H. Perry, of Connecticut; Rev. H. Grant Person, of Massachusetts; Rev. C. S. Patton, of Michigan; Rev. J. W. Bradshaw, of Ohio; F. W. Lyman, of Minnesota.

The benediction was pronounced by Rev. E. N. Packard, and adjournment taken to eight o'clock this evening.

WEDNESDAY EVENING

The Board met at eight o'clock, President Capen in the chair.

A hymn was sung. Devotional services were led by Rev. L. H. Hallock.

The annual sermon was preached by Rev. Washington Gladden, from the text,

Isaiah 60: 4th and 5th verses—"Lift up thine eyes round about and see: they all gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be carried in the arms. Then thou shalt see and be radiant and thy heart shall thrill and be enlarged: because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee."

A hymn was sung. The benediction was pronounced by Rev. Washington Gladden.

The Board adjourned to Thursday morning, at nine o'clock.

THURSDAY MORNING

The President took the chair at nine o'clock.

The devotional service was led by Rev. F. D. Hill.

The Minutes were read.

Addresses were made upon the theme, "China—Awakening to What?" by Rev. Lewis Hodous, of Foochow; Mrs. D. Z. Sheffield, of Tung-chou; Rev. D. Z. Sheffield, of Tung-chou; Mrs. W. S. Ament, of Peking.

Prayer was offered by Rev. E. G. Updike.

Rev. C. H. Daniels, of the Committee on Nomination of New Members, offered the following resolution, which was adopted by unanimous consent:—

In view of the fact that through the inadvertence of the Committee on New Members in not sending notice the Illinois State Association failed to nominate members for the ensuing five years,

Your Committee on Corporate Members recommend that Edward H. Pitkin, Esq., and Rev. Frank N. White, now representing Illinois, be continued as representatives of the Illinois State Association for one year, and ask unanimous consent of the Board to the adoption of this course of action.

Secretary Barton read a communication from the Department of State informing the Board that the government is taking immediate means to secure the punishment of the men who attacked and robbed Dr. F. D. Shepard, of Central Turkey.

An address on "A Home Missionary View of Foreign Missions" was made by Rev. H. C. Herring, of the Congregational Home Missionary Society. An address on "A Financial Policy for Our Higher Educational Work" was made by Pres. A. P. Fitch, of Cambridge, Mass.

Addresses were made on "Japan—Leading the Orient Whither?" by Rev. Henry J. Bennett, of Tottori; Rev. James H. Pettee, of Okayama; Rev. Otis Cary, of Kyoto.

An address was made by Rev. Robert F. Black, of the Philippine Islands.

Recess was taken until two o'clock P.M.

THURSDAY AFTERNOON

The President took the chair at two o'clock.

Rev. H. Grant Person led in prayer.

Addresses were made on the theme, "India—the Dark and the Light in the Struggle," by Rev. William Hazen, of Sholapur; Miss Anna L. Millard, of Bombay; Rev. Alden H. Clark, of Ahmednagar; Rev. James H. Dickson, of Jaffna.

A service of prayer was held for fifteen minutes.

Addresses were made by G. Sherwood Eddy and Rev. John P. Jones, of India, and by Rev. Edward W. Capen upon "The Call of the East."

Rev. C. H. Richards reported for the Committee on Place and Preacher, recommending that Boston be the place, and that Pres. W. D. Mackenzie be the preacher and Pres. H. C. King, of Ohio, be the alternate, and it was so voted.

Pres. F. K. Sanders reported for the Business Committee their approval of the

resolution in regard to a monument to the martyr missionaries in Sumatra, Munson and Lyman, and this resolution was adopted as follows:—

The American Board of Commissioners for Foreign Missions has learned with great interest of the erection of a monument in Sumatra upon the spot where were buried its two missionaries, Samuel Munson and Henry Lyman, who were killed by the cannibal Bataks in June, 1834, soon after they had landed on the island, for the purpose of exploring the country and investigating the advisability of starting a mission there.

This Board, assembled at its one hundredth annual meeting, wishes to place on record its deep appreciation of this action of the missionaries of the Rhenish Missionary Society in thus honoring its martyrs, and its great joy that the seed its missionaries planted in Sumatra seventy-five years ago has, through the blessing of God and the labors of the devoted German missionaries, borne so abundant fruit.

The Board would direct its secretary to send a copy of this minute to the officers of the Rhenish Missionary Society at Barmen, Germany, to the members of the Rhenish Mission in Batakland, and to the Batak pastor at Pearadja, representing the native church; and to express the thanks of this Board for this generous action of the missionaries, and its earnest hope and prayer that the coming years may witness even greater triumphs, that the people of Lobu Pining, who have all these years continued to fear the consequences of the cruel deed of their fathers, may themselves experience the forgiving love of the Heavenly Father, and that all Batakland may speedily be brought into the kingdom.

The benediction was pronounced by Pres. Edward D. Eaton, of Wisconsin, and the Board took a recess to Thursday evening.

THURSDAY EVENING

Thursday evening was given to a union meeting in the Minneapolis Auditorium in connection with the Congregational Brotherhood, presided over by the president of the Brotherhood, at which addresses were made by Rev. F. W. Gunsaulus, Hon. H. M. Beardsley, and Pres. S. B. Capen, of the Board.

FRIDAY MORNING

The Board met at nine o'clock, President Capen in the chair.

Devotional services were led by Rev. L. O. Baird.

The Minutes were read.

The President nominated for the Committee on New Members, to serve for three years: Rev. F. N. White, of Chicago, Ill.; H. A. Flint, of Syracuse, N. Y.; and William H. Lewis, of Washington; and they were appointed.

An address was made by Rev. Enoch F. Bell, Assistant Secretary of the Board, on "Some Things We Have Left Undone."

Rev. Edward L. Smith, of Seattle, reported for the Committee on the Home Department, and followed the report with an address on "The Coöperation of Corporate Members in the Work of the Board." On motion of E. H. Pitkin the Corporate Members present were asked to pledge themselves to carry out the recommendations of the report, and all the members present responded by rising.

An address was made by Rev. D. Brewer Eddy, Assistant Secretary, on "Plans for Young People's Work."

A communication was received from the Congregational Home Missionary Society, at its annual meeting, as follows:—

The Congregational Home Missionary Society, assembled in its eighty-third annual meeting in the city of Elgin, Ill., in grateful consideration of the successful termination of the memorable Together Campaign, sends hearty greeting to its faithful, efficient, and well-beloved fellow-laborer, the American Board.

Brethren, we call upon you to unite with us in devout and hearty thanks to the great Head of the Church for his gracious guidance and abundant blessing. We record our grateful recognition of your cordial and helpful fellowship in this labor and triumph, and our profound appreciation of the new spirit of fraternity and coöperation engendered by our common effort. We rejoice in this yoke of love and service which unites us, and pray that, whether in special campaign or in the ordinary movement of our great work, we may continue to labor "together," in mutual love and confidence, for the extension of our Lord's kingdom throughout the whole earth.

The Assistant Secretary was instructed to send a suitable response to the officers of the society.

Rev. J. W. Bradshaw made a brief statement of the needs of the Oberlin Missionary Home Association.

The Committee on the Foreign Department reported through Rev. L. O. Baird.

Prayer was offered by President Perry, of Doane College.

Discussion followed upon the report of the Committee on the Foreign Department. Remarks were made by Pres. F. K. Sanders, C. B. Stowell, Rev. J. R. Thurston, Pres. A. T. Perry, Pres. E. D. Eaton, Sec. H. Melville Tenney, Rev. J. P. Jones, of India, Harry Wade Hicks, Secretary of the Young People's Missionary Movement, Secretary Barton, and Secretary Patton.

John B. Sleman, Jr., presented a proposal from the Congregational Brotherhood of America to raise an Endowment Fund for the Educational Work of the American Board of Two Million Dollars. This proposal was referred to the Business Committee for consideration and report.

Pres. F. K. Sanders presented the following resolution:—

In view of the unquestioned need for the immediate creation of the Two Million Dollar Endowment Fund for the Educational Work of the American Board, and in order that as Corporate Members we may do our share towards its achievement during the coming year, be it

Resolved, That the President be asked to appoint a special committee of seven from our membership to coöperate with the officers of the Board in bringing this about before the meeting in Boston in 1910.

The resolution was referred to the Business Committee, and was immediately reported back favorably and adopted.

Prayer was offered and the benediction was pronounced by Rev. C. C. Creegan.

A recess was taken until two o'clock.

FRIDAY AFTERNOON

The communion service was held at two o'clock, and was conducted by Rev. Judson Titsworth, of Wisconsin, and Rev. J. Percival Huget, of Illinois.

After the service the President took the chair. A hymn was sung.

Rev. A. J. Lyman reported for the committee appointed last year to consider further the matter of consolidation of missionary magazines, and recommended that no further action in the matter be taken by the Board at present.

The report was accepted and adopted by the Board.

Rev. C. H. Daniels reported for the Committee on New Members. They recommended that the Board accept the resignation of Rev. W. A. Robinson, and it was so voted. Three members have moved from the confines of their associations and their membership has thereby lapsed: Rev. T. S. Devitt, of Connecticut; Rev. George E. Green, of South Dakota; and Rev. James H. McLaren, of Southern California.

Excuses for absence from this meeting were presented from the following Corporate Members: M. A. Bullock, James Craig, E. H. Byington, E. C. Hall, G. E.

Lovejoy, E. P. Flint, A. W. Wadhams, R. H. Potter, C. W. Osgood, H. L. Chapman, E. P. Kimball, Peter C. Jones, Doremus Scudder, W. G. Ballantine, John DePeu, Nehemiah Boynton, W. E. Park, Edward Whitin, C. H. Aldrich, E. S. Rogers, J. D. Cutter, Chester Holcombe, George Parsons, J. H. Selden, G. A. Tewksbury, G. N. Boardman, W. H. Wardwell, S. A. Holton, S. B. L. Penrose, A. P. Hall, Arthur Little, T. S. Inborden, S. C. Darling, W. P. Fisher, A. W. Benedict, H. M. Stevens, E. R. Brown, R. G. Hazard, J. E. Tuttle, E. M. Noyes, L. A. Crossett, T. D. Catlin, H. C. King, L. L. Dexter, Williston Walker, W. H. Ward, Raymond Calkins, D. N. Camp, J. K. McLean, C. F. Thwing, G. W. Phillips, A. L. Williston, D. O. Rogers, T. C. Edwards, S. H. Howe, E. L. Gulick, F. E. Clark, W. B. Thorp, E. E. Lewis, A. H. Pearson, F. A. Warfield, Alexander McKenzie, Asher Anderson, George B. Denison, Elliot S. Miller, H. A. Flint, Sydney Strong, Jean F. Loba, T. D. Catlin, J. M. Sturtevant, Lewis Gregory, L. F. Mellen, E. W. Blatchford, H. M. Tenney, Francis L. Hayes, Prof. E. C. Moore, E. E. Strong, A. W. Vernon, J. M. W. Hall, J. J. McWilliams, D. M. Pratt, J. M. Gould, F. T. Bayley, J. K. Unsworth, J. M. Comstock, Frank Wood, G. F. Pentecost, Franklin Carter, E. C. Ewing, E. W. Chapin, L. A. Hyde, S. H. Virgin, C. C. Merrill, G. M. Sykes, E. S. Tead, E. F. Cragin, D. F. Bradley, C. H. Hulburd, L. C. Seelye, H. H. Bridgman, L. C. Warner, Thomas Todd, E. F. Grabill, Mary P. H. Leake, G. E. Tucker, C. S. Mills, W. H. Warren, J. H. Twichell, E. H. Baker, G. C. Adams, W. A. Robinson, A. W. Hazen, Lewellyn Pratt, C. E. Mason, H. P. Beach, G. R. Leavitt, W. W. Dornan, S. L. Loomis, W. E. Griffis, F. M. Washburn, J. E. Brown, A. W. Ackerman, W. R. Campbell, A. L. Gillett, G. M. Woodruff, D. A. Thompson, E. Y. Hincks, J. G. Merrill, T. B. McLeod, J. E. Bradley, H. J. Wells, Walter Frear, Mary E. Woolley, James B. Angell, Samuel Usher, W. H. Holman, C. M. Southgate, E. P. Wilcox, P. W. Lyman, G. S. F. Savage, A. M. Wight, A. L. Frisbie, Mason Noble, F. J. Van Horn, F. S. Child, J. H. Lockwood, W. A. Waterman.

The committee reported the following nominees for Corporate Members, in accordance with recommendations of various conferences and associations and by nomination at large, and all were elected:—

Maine—Cumberland Conference, John M. Gould. *New Hampshire*—State Association: Elisha R. Brown, Charles C. Morgan; Hillsboro Conference, Rev. Burton W. Lockhart; Rockingham Conference, Edward P. Kimball; Strafford Conference, Rev. Charles Homer Percival. *Vermont*—Caledonia Conference, Rev. Henry Fairbanks; Windham Conference, Rev. Edwin Jones Lewis. *Massachusetts*—State Association: C. H. Lyman, Rev. C. E. Swift, J. H. Gifford, M.D., Rev. E. E. Bradley, Victor J. Loring, Walter K. Bigelow, Rev. Harris G. Hale, Delcevare King, Rev. H. Grant Person, John C. Berry, M.D., John K. Judd, Rev. N. M. Hall; Andover Conference, Rev. William E. Wolcott; Berkshire North Conference, Rev. William V. W. Davis; Brookfield Conference, C. N. Prouty; Hampden Conference, Rev. John Luther Kilbon; Hampshire Conference, A. Lyman Williston; Middlesex South Conference, Rev. Charles H. Daniels; Middlesex Union Conference, Frederick Fosdick; Norfolk Conference, George E. Keith; Suffolk North Conference, Samuel Usher; Suffolk West Conference, Rev. George A. Gordon; Worcester Central Conference, Rev. William W. Jordan. *Rhode Island*—State Association, Rev. Frank J. Goodwin. *Connecticut*—State Association: William H. Catlin, Alfred Coit, Rev. Joseph H. Selden, Rev. William H. Holman, Daniel R. Howe, Rev. Rockwell H. Potter, Rev. James W. Bixler; Litchfield South Consociation, George M. Woodruff; Fairfield West Consociation, Rev. Henry C. Woodruff; Hartford Conference, Rev. Joseph H. Twichell; Litchfield Northeast Conference, Rev. A. W. Ackerman; Naugatuck Valley Conference, Rev. C. A. Dinsmore; New Haven East Consociation, Frank E. Smith; New London Conference, George S. Palmer; Windham Conference, Rev. Frank D. Sargent. *New York*—State Association: Rev. William A. Trow, Edward G. Warner, Prof. John B. Clark; Western Association, Rev. Franklin S. Fitch; Central Association, Harry A. Flint; Man-

hattan-Brooklyn Conference, Rev. C. E. Jefferson. *New Jersey*—Northern New Jersey Association, Charles H. Baker. *Ohio*—State Association: Rev. Washington Gladden, Rev. John W. Bradshaw, William W. Mills; Medina Association, E. P. Johnson; Puritan Association, Rev. Howard S. MacAyeal. *Illinois*—Quincy Association, Rev. James R. Smith; Chicago Association, Rev. William A. Bartlett; Central West Association, Rev. J. Percival Huget. *Michigan*—State Association: Cornelius A. Gower, E. F. Grabill, C. A. Hammond. *Minnesota*—State Association, Ward Ames; St. Paul Conference, Rev. Edwin B. Dean. *South Dakota*—Yankton Association, Pres. Henry K. Warren. *Iowa*—State Association: Elliot S. Miller, Rev. Naboth Osborne, Rev. Wilson Denney, F. A. McCornack; Dubuque Association, Rev. James E. Snowden; Webster City Association, William D. Evans. *Missouri,* State Association, Augustus W. Benedict; St. Louis Association, Rev. Charles S. Mills. *Nebraska*—Republican Valley Association, B. J. Hulsabeek. *Kansas*—State Association: Rev. Oakley B. Thurston, Howard W. Darling. *Colorado*—State Association, Rev. Frank T. Bayley. *Southern California*—State Association, Rev. William Horace Day. *California*—Bay Association, Rev. Charles R. Brown. *Washington*—State Association, William H. Lewis. *Hawaii*—State Association, Rev. Doremus Scudder. At large: Rev. Frederick A. Noble, of Maine; Gen. O. O. Howard and Charles W. Osgood, of Vermont; Rev. Asher Anderson, Rev. James L. Barton, Rev. Enoch F. Bell, Enos H. Bigelow, M.D., Samuel B. Capen, Rev. Francis E. Clark, Rev. A. Z. Conrad, Rev. John H. Denison, Rev. A. E. Dunning, Pres. Harry A. Garfield, Rev. Edward C. Moore, Charles A. Hopkins, Rev. Cornelius H. Patton, William B. Plunkett, Henry H. Proctor, Rev. E. E. Strong, Arthur H. Wellman, Edward Whitin, Herbert A. Wilder, Rev. DeWitt S. Clark, Rev. George A. Tewksbury, George E. Tucker, Edward W. Chapin, Rev. Alexander McKenzie, Thomas Weston, G. Henry Whitcomb, and Rev. Frank A. Warfield, of Massachusetts; Frederic H. Fuller, Herbert J. Wells, and Rowland G. Hazard, of Rhode Island; Prof. Harlan P. Beach, Edwin H. Baker, Prof. Arthur L. Gillett, Rev. Edward N. Packard, Rev. Watson L. Phillips, Rev. Lewellyn Pratt, Rev. William W. McLane, John H. Perry, Rev. William F. Stearns, and Martin Welles, of Connecticut; Rev. Lyman Abbott, Joseph E. Brown, Rev. Nehemiah Boynton, Rev. Elliot C. Hall, Dyer B. Holmes, Charles A. Hull, Rev. Robert J. Kent, Albro J. Newton, William H. Nichols, Guilford Dudley, Lucien C. Warner, Rev. James W. Cooper, Rev. Albert J. Lyman, Rev. Henry A. Stimson, and Rev. N. McGee Waters, of New York; Rev. Charles H. Richards and Rev. William Hayes Ward, of New Jersey; William H. Lambert and Rev. Thomas C. Edwards, of Pennsylvania; Rev. Oliver Huckel, of Maryland; Frank D. Taylor, of Michigan; E. W. Blatchford, Hiram T. Lay, Charles H. Hulburd, Rev. Alexander R. Thain, Rev. E. F. Williams, Rev. E. M. Williams, Prof. C. A. Beckwith, Pres. Ozora S. Davis, Rev. A. N. Hitchcock, and Pres. Thomas McClelland, of Illinois; Pres. Henry C. King, Pres. Charles F. Thwing, Rev. Dan F. Bradley, and Rev. Irving W. Metcalf, of Ohio; Pres. Cyrus Northrop, Miss Margaret J. Evans, Rev. Fred B. Hill, Rev. James W. Strong, and Rev. George R. Merrill, of Minnesota; Pres. Edward D. Eaton and Rev. Eugene G. Updike, of Wisconsin; Pres. Frank K. Sanders, of Kansas; William E. Sweet, of Colorado; Pres. J. H. George, of Missouri; Louis F. Anderson, Rev. Edward Lincoln Smith, Rev. Sydney Strong, and Pres. Stephen B. L. Penrose, of Washington; Rev. H. Melville Tenney, Rev. Jean F. Loba, and Rev. George C. Adams, of California; David J. Brewer, of District of Columbia; Peter C. Jones, of Hawaii; Pres. Howard S. Bliss, of Syria.

Rev. I. W. Metcalf reported for the Committee on the Treasurer's Report, and the report was adopted.

The Business Committee reported a resolution bearing on the proposal from the Brotherhood presented by J. B. Sleman, Jr., concerning an Endowment Fund for Educational Work of the Board of Two Million Dollars, the resolution recommending that "we heartily indorse the movement and pledge our coöperation, author-

izing the President to appoint a committee of five to coöperate with the Brotherhood and the other societies in the appointment of the committee of one hundred laymen and one hundred pastors called for by the plan."

The recommendation was adopted.

The President appointed the following as the committee of five: W. W. Mills, of Ohio; E. H. Pitkin, of Illinois; H. W. Hicks, of New York; Rev. E. L. Smith, of Washington; Rev. D. Brewer Eddy, of Massachusetts.

C. A. Hull offered a resolution which was referred to the Business Committee.

The Committee on the Nomination of Officers of the Board reported through J. H. Perry, nominating the following officers, who were elected:—

President

SAMUEL B. CAPEN, LL.D.

Vice-President

HENRY CHURCHILL KING, D.D.

Corresponding Secretaries

JAMES L. BARTON, D.D.
CORNELIUS H. PATTON, D.D.

Recording Secretary

HENRY A. STIMSON, D.D.

Assistant Recording Secretary

EDWARD N. PACKARD, D.D.

Editorial Secretaries

ELNATHAN E. STRONG, D.D., *Emeritus*
REV. WILLIAM E. STRONG

Treasurer

FRANK H. WIGGIN

Auditors

EDWIN H. BAKER
WILLIAM B. PLUNKETT
HERBERT J. WELLS

Prudential Committee

Term expires 1912

FRANCIS O. WINSLOW
ARTHUR L. GILLETT, D.D.
CHARLES A. HOPKINS
ARTHUR PERRY

H. H. Proctor opened a discussion upon increasing the activity of the Corporate Members of the Board. The following members took part in the discussion: Pres. S. B. Capen, Rev. L. O. Baird, Pres. T. McClelland, Secretary Patton, District Secretary Hitchcock, Rev. C. H. Daniels, Rev. J. R. Thurston, C. A. Hull, Rev. Otis Cary, G. W. Baily, C. A. Hopkins, Rev. E. M. Williams, Rev. E. F. Williams, Arthur Perry, Rev. E. L. Smith, Frank Kimball, Dr. Sheffield, Alfred S. Hall.

The Business Committee reported back the resolution of C. A. Hull, and recommended its adoption as follows:—

Resolved, That the Prudential Committee be requested to allot to the individual Corporate Members the visitation of non-contributing churches as may be reached conveniently by them, impressing upon them the importance of securing from each church an annual gift to this Board and to the other missionary societies.

The resolution was adopted.

Prayer was offered and the benediction pronounced by President McClelland, and the Board took a recess until eight this evening.

FRIDAY EVENING

The President took the chair at eight o'clock.

Devotional service was led by Rev. DeWitt S. Clark, of Salem.

Brief addresses were made by newly appointed and departing missionaries, introduced by Secretary Patton, as follows: Rev. William C. Cooper, Rev. and Mrs. A. B. DeHaan, Miss Lucy I. Mead, Rev. and Mrs. E. D. Kellogg, Rev. Obed S. Johnson.

President Capen presented to Rev. O. S. Johnson the commission of the American Board in a brief service, wherein the prayer of consecration was offered by Rev. F. N. White, of Chicago.

The address of the evening was made by G. Sherwood Eddy, of India.

Farewell words were spoken by Dr. and Mrs. Otis Cary, of Japan, and Mrs. George M. Newell, of Foochow, about to return to their fields.

An offering was then taken for the medical relief of missionaries.

Chairman of Business Committee, President Sanders, read the following resolutions, which were adopted unanimously:—

The members of the American Board of Commissioners for Foreign Missions, assembled for the Board's one hundredth annual meeting in Minneapolis, desire to express their deep appreciation of the unsparing pains taken by the Congregationalists of Minneapolis to make this gathering a notable one in the history of the Board. We are grateful for the hearty and generous hospitality that has been extended to the members of the Board, to our missionaries, and to the delegates and visiting friends. We thank the General Committee of Arrangements and the Corporate Members of Minneapolis for the delightful dinner tendered to the Corporate Members at the Minneapolis Club.

We make grateful recognition to the pastor and people of Plymouth Church for the free use of their commodious, beautiful, and worshipful edifice; for the unwearying courtesies rendered by the ushers, organist, precentor, choir, committee members, by those who have served at tables, and by every one who has been charged with any form of responsibility. Every detail has been carried through with thoughtful care. We likewise tender our thanks for the courtesies shown by the press of Minneapolis to this gathering.

We would indicate our approval of the bill already passed by the Senate of the United States, on March 2, 1909, appropriating $66,000 with which to reimburse those who gave to the ransom fund for Miss Ellen M. Stone in 1901, and express the hope that it may speedily become a law.

The Business Committee desires to place on record its conviction that the great objects to which this Board is pledged cannot be accomplished without the coöperation of the entire Corporate Membership. It is disappointing that so few of our Corporate Members are in attendance at this important meeting. We believe that it is essential to the execution of the great plan proposed at this meeting that unusual efforts should be made to secure the attendance of every Corporate Member at the great centennial meeting of the Board in Boston next fall.

For the third time in our history the American Board has met in this progressive city of the Northwest. We are confident that no previous welcome can have exceeded in warmth and efficiency that which we and our missionaries have been permitted to enjoy, and that no former meeting has surpassed this one in its inspiration for missionary service and its spiritual impulse. A new ideal has been set for the churches, a wider vision attained, and a mighty impulse begun. For all these things we give thanks to God and look forward to a great increase in the zeal of our churches for the widespread work of evangelism, education, and uplift, committed to our beloved Board.

The closing address on behalf of the Minneapolis churches was delivered by Pres. Cyrus Northrop. President Capen responded.

Prayer was offered by Pres. James W. Strong, D.D., of Northfield, Minn.

The Board stood adjourned.

REPORTS OF COMMITTEES AT THE ANNUAL MEETING, 1909

COMMITTEE ON THE REPORT OF THE HOME DEPARTMENT

Rev. E. R. Smith, Chairman

YOUR Committee on the Home Department will call attention first of all, and with a deep sense of gratitude to God, to the success of the past year. There has been a large response from the Congregational people of this country to the appeal of this department, so that we breathe again the free air of "no debt" and witness the completion of the year with a small balance in the treasury.

We take lively satisfaction in the honorable part which this Board was privileged to take in the Together Campaign, and in the fact that this effort has resulted in bringing relief to the debt-burdened treasuries of our two sister societies, the Congregational Home Missionary Society and American Missionary Association. This experience of coöperation has marked an epoch in the history of our denominational development in this country.

We rejoice in the uniform excellence of the publications of the Board, and record our conviction that they have been a helpful agency in the campaign of education and solicitation.

We commend the action which has been taken by this department looking toward the consolidation of all the work of training the young people of the denomination into loyalty to the work of all our allied societies.

We note the transfer of Dr. C. C. Creegan to another field of effort, and would record our appreciation of his whole-hearted coöperation in the work of this Board for twenty-one years. We note, also, that we have lost the services of Mr. Harry Wade Hicks, which services have been of great value in developing interest in systematic study of missions. In the coming into this department of Rev. D. Brewer Eddy, we hope that we see the beginning of a new movement of the brightest and strongest of college graduates toward active service under this Board, for we confess to disappointment in the fact noted by the Home Secretary, that there have been fewer candidates for missionary service during the past year than the Board has been prepared to send out.

We would praise God for the constant succession of those who have shown their love for the cause of foreign missions by the provision which they have made in their wills for aid to the work of this Board.

Your committee desires, in the second place, to indorse and to recommend most heartily the policy outlined for the coming year by the Home Secretary. That policy seems to them to be wise and adequate. If these twelve lines of special effort can be taken up and pushed with tact and sympathy by officers and members of the Board, there seems to be good reason to expect the most successful year of the Board's history to be this one which shall head up into the celebration at Boston, in October, 1910, of the Board's centennial. And we feel sure that the vigorous prosecution of these twelve lines of activity make no heavier demands upon any persons connected with the Board than they are willing to render. What is needed is the suggestion from the Home Secretary of just what churches each Corporate Member may wisely approach, and the end of the year will no doubt see the name of every live Congregational church upon the list of the givers to the work of the Board.

The women will no doubt raise the whole amount which has been asked of them, the ministers will welcome the suggestion of the memorial sermons, and the laymen will give new evidence of their genuine devotion to the work of the world's evangelization by pushing through to glorious success the Apportionment Plan and then

following through this task to that which may indicate some true desire on their part to make a sacrifice for the work this year by their special gifts to these special causes.

God seems to be pointing the way to a great year in the work of the American Board. We would follow reverently and gratefully. All that we can do to bring this world to the saving knowledge of God in Christ and to the enjoyment of the privileges of a Christian civilization must be small in comparison with the blessings we have received from his hand. Let us arise and do with willing hands and loving hearts these things for him and for his world.

REPORT OF COMMITTEE ON TREASURER'S REPORT

Rev. Irving W. Metcalf, Chairman

We are devoutly thankful that this centennial year of the Board opens free of debt. The Together Campaign, which was suggested by our Prudential Committee, has paid the debts of two home societies as well as our own, and has greatly unified and blessed our churches. The Apportionment Plan is strongly justified in this first year of its operation, and we have a right to expect large and permanent advance the coming year through the Brotherhood and the Laymen's Missionary Movement.

But we must lay urgent emphasis on the fact that this centennial year cannot close without debt unless gifts from living donors shall be generously larger than last year. Matured conditional gifts last year were much larger than we can rely upon for this year, and we must concentrate our chief energy upon an increase of regular gifts. The past year's shrinkage of over $14,000 in gifts from the living would be alarming except for the Together Campaign, which brought enough additional special gifts from the living to cancel the Board's debt of $79,000.

As soon as the Treasurer's report was completed, as later printed and read at the annual meeting, an advance copy was mailed to each member of this committee. The complete balance sheet and the reports of the Auditors and the Public Accountant were placed in the hands of the members of the committee present at Minneapolis. The Treasurer of the Board and the chairman of the Finance Committee, at our request, went over with us in detail the balance sheet, submitted to us detailed lists of all investments, and answered all inquiries. It is a cause for congratulation that the constantly enlarging and complicated business of the Treasurer's department is handled with so careful attention to every detail. The Treasurer has as an advisory board the Finance Committee, composed of several experienced Boston business men, who give generously of their valuable time. The Treasurer acts as secretary of this Finance Committee, which holds regular meetings throughout the year, and all investments, appropriations, real estate titles in all parts of the world, and the legal settlement of legacies are passed upon by this committee, and their action recorded in its Minutes. The banks in which the Board's funds are deposited are designated by the Prudential Committee.

The Treasurer does business with all parts of the world, and so strongly has the credit of the American Board been maintained during all the years of its history that the Treasurer's drafts sell as high in the markets of the world as the exchange of the most substantial commercial houses.

We commend the change in this year's report by which the gifts from the living are stated in a separate item, which does not include matured conditional gifts nor the income from any invested funds.

We recommend that hereafter at least one member of the Committee on the Treasurer's Report each year be reappointed to serve on the committee for the following year.